Towards understanding HAJJ

THIS BOOK CONSIST OF THE FOLLOWING

- A day to day Hajj Guide.
- An easy step by step method of Hajj.
- Common mistakes in Hajj.
- Hajj and Umrah Questions and Answers.
- Ziyaarat of Makkah.
- Ziyaarat of Madinah.

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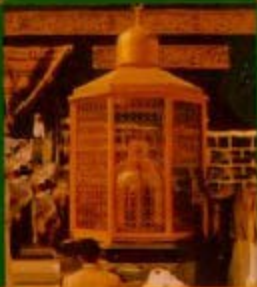
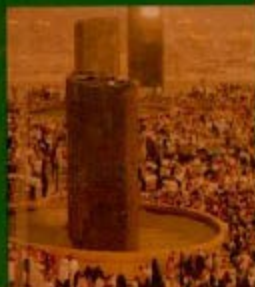
(May Allaah Taala protect him)

ZAM ZAM PUBLISHERS

A Day to Day Hajj Guide

Introduction

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

"Rasulullaah ρ performed Hajj 2 times after proclamation of Nabuwwat, one before Hijraat and one after. It is established from narrations that he ρ performed Hajj before proclamation of Nabuwwat. He ρ performed 4 Umrahs, 3 in Zil Qadah and 1 in Zil Hajj. The Hajj in 10 Hijri is called "Hajj –ul-Widaa." (P47 – 'Aayaan-e-Hujjaaj by Moulana Habibur Rahmaan Aazaami (A.R)

Numerous books, big and small have been penned on Hajj and Umrah. We have also written and translated many. One may visit our website www.alislam.co.za to take benefit from our downloadable books.

The current book "A Day to Day Hajj Guide" first explains some basic terms and gives an overview of Hajj and Umrah then states the activities Day by Day in detail. A Hajji just has to open to a particular day and check whether one is on track.

Information and ideas we gleaned are from:-
Ummdatul Fiqh – by Moulana Sayed Zarwar Hussein Shah (A.R)
Research by our Doctor Friend Dr. Abdul Rashid Ahmed Dore of Lusaka, Zambia. His site http://www.hajjpracticalities.freeservers.com is definitely worth visiting. May Allaah reward him tremendously. His information stems from the works and contact with reliable Ulema.

Before concluding, few simple points to remember are:-

1.) Read words of "Tashreeq" i.e. "Takbeer" for 23 Salaats, from the Fajr of the 9th of Zil Hajj until the Asr of the 13th of Zil Hajj.

2.) "Tawaaf e Ziyaarat" starts from the pre-dawn of the 10th Zil Hajj and ending time is before sunset of the 12th Zil Hajj.

3.) "Ayaam Nahr" is from the 10th to the 12th Zil hajj in which Damm e Shukr/ Qurbani is done.

4.) Talbiyah stops before commencing the Fardh Tawaaf of Umrah for one performing Umrah.

5.) Talbiya stops for a haji just before throwing the first pebble at the big jamaraat.

A humble request to the Hajji is not to waste time in passing self opinionated rulings but instead consult a reliable, pious, knowledgeable Aalim when in doubt.

Make duaa for us and all those who aided in this publication.

We have ready for publication concerning Hajj the following:-

Ziyaarat of Madinah ---	+_ 40 Pages
Ziyaarat of Makkah ---	+_ 45 Pages
A Step by Step Guide for hajj ---	+_ 60 Pages
Common errors in Hajj ---	+_ 16 Pages
Hajj/ Umrah Test Book ---	+_ 50 Pages.

A.H. Elias (Mufti)
Shabaan 1425 – September 2004

Terms and Explanation of certain special places

1) **Ihraam:** In accordance with Shariah to make certain activities haraam (prohibited). One performing Hajj or Umrah, makes the intention and recites the 'Talbyah' or does an act equivalent to 'Talbiyah' then one has adorned Ihraam. Now certain permissible acts become haraam for that person. It is also used to denote the two pieces of cloth that the one in Ihraam adorns.

2) **Istilaam:** To kiss the 'Hajre Aswad' or touch it by hand or to indicate the palms towards it and kiss them or just to touch the 'Rukn-Yamani' with the hand.

3) **Istibaah:** To take the 'Ihraam' under the right armpit and sling it over the left shoulder.

4) **Aafaaqi:** That person who stays outside the 'Meeqat' e.g Madinah, Pakistan, India, Egypt, Syria, Turkey, South Africa.

5) **Ifraad:** To tie one 'Ihraam' for Hajj alone.

6) **Ayaam Tashreeq:** 'Tashreeq' means 'Takbeer', read from the 9th Zil Hajj to the 13th Zil Hajj, for 5 days, Taqbeer - Tashreeq is read. These are the "Ayaame Tashreeq". **'Tashreeq'** also means to dry the meat, due to which these days from the 11th to the 13th are called Ayaam Tashreeq.

7) **Ayaam Nahr:** From the 10th to 12th Zil Hajj, 3 days in which 'Qurbani' is done.

8) **Batne Urna:** It is a valley near Arafaat. Because it is outside Arafaat. Wuqoof is not valid there. Part of Masjid-e-Namira is in Wadi Urna, where the Amir/Imaam of Hajj stands and delivers his Hajj Khutbah.

9) **Baitullaah/Kaabah:** Every Muslim knows it. The first House of Ibaadat, built by the order of Allaah by the Malaaikah before the creation of Hadhrat Aadamυ. Then constructed by Hadhrat Aadamυ then by Hadhrat Ibrahimυ. The most blessed and holy area on the earth. The Qibla for Muslims.

10) **Tajali:** To yoke the Hadi or Qurbani animal.

11) **Tahleeq:** To shave/remove the hair.

12) **Tasbeeh:** To say Subhanallaah.

13) **Takseer:** To trim the hair.

14) **Taqleed:** To use the hair or cloth combined with branches of the tree to make a garland which is put around the neck of the animal earmarked for slaughter as Qurban/Damm-e-Shukr so people do not harm that animal. The yoke/garland is called Qaladaa.

15) **Takbeer:** To say Allaahu Akbar.

16) **Talbiyah:** To say:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ

"I am present, Oh Allaah, I am present. You have no partner. I am present. Definitely All Praise and Grace are Yours. The entire universe is Yours, You have no partner."

17) **Talbeed:** To apply some jell, etc on the hair so that it is saved from breaking.

18) **Tamattu:** First to adorn the Ihraam of Umrah in the months of Hajj and to perform it and in that same year – in that journey to perform Hajj.

19) **Tahleel:** To read 1st Kalimah

Laa ilaaha illallaahu Muhammadur-Rasulullaah.

There is no deity (worthy of worship) but Allaah. Muhammad ρ is the Rasulullaah- Messenger of Allaah.

20) **Jabal Qaza;** A mountain in Muzdalifah.

21) **Jufa:** Near Rabigh, 3 miles from Makkah, the Meeeqat for those coming from Shaam (Syria…).

22) **Jamaraat/ Jimaar:** In Mina, at 3 places, pillars have been erected to denote the Jamaraat / places where pelting has to be done. The one near Masjid-e-Khaif is called 'Jamaraat Ula' (small), the next one is called 'Jamaraat Wusta' (medium), the one near the border of Mina is called Jamaarat Uqba (large/big).

23) **Jannat Mala:** The blessed famous grave-yard in Makkah Mukarramah.

24) **Haaji:** The one performing Hajj.

25) **Hajj:** At a specific time to adorn the Ihraam and perform the rites of Hajj- Wuqoof-e-Arafaah, Muzdalifah, Tawaaf-e-Ziyaarat, etc.

26) **Hajr-e-Aswad:** A black stone surrounded currently by a silver casing, found on the south west corner of the Kaabah.

27) **Haram:** Around Makkah there are demarcations to show its boundary, within which no hunting, grazing and cutting of trees is permissible.

28) **Harami:** One who stays/dwells in Makkah or within the boundary of the Haram.

29) **Hatim:** It is denoted by a semi-circular wall on the north side of the Kaabah. It was part of construction of the Hadhrat Ibrahim υ but was left out by the Qureysh due to non-availability of 'Halaal' funds. Has Hijr-e-Ismail' included in it.

30) **Hil:** The area in-between the boundaries of the Haram and Meeqat(s), called Hil because in that area one is allowed to do those things which are Haraam in the 'Haram'.

31) **Hili:** The one who stays in the Hil.

32) **Halq:** To shave/remove the hair of the head.

33) **Damm:** In the state of Ihraam, the committing of certain acts necessitates the slaughter of a goat, etc. This is called Damm (compensation).

34) **Dhaat Iraaq:** A name of a place which is deserted today. Iraq is the name of a mountain, 3 days journey from Makkah. A Meeqat for those coming from Iraq.

35) **Zul-Hulaifah:** 6 miles from Madinah. A Meeqat for those going from Madinah to Makkah. Called Bir-e-Ali also.

36) **Rukn-e-Shaami:** The corner of the Kaabah pointing towards 'Shaam' (Syria…) South west corner.

37) **Rukn-e-Iraaqi:** The corner of the Kaabah pointing towards Iraaq. The south-east corner.

38) **Rukn-e-Yamani:** The corner of the Kaabah pointing towards Yemen. To touch it is Sunnat.

39) **Raml:** To walk briskly in the 1st 3 rounds of Tawaaf with chest out, shoulders moving and in small steps.

40) **Raami:** To pelt at a special place.

41) **Zam Zam:** A well near the Kaabah. Sprung up for Hadhrat Ismail(A.S) and his mother. Many virtues have been recorded about it.

42) **Saee:** To go from Safa to Marwa 7 times.

43) **Shaut:** One round of the Kaabah starting from the Hajr-e-Aswad and ending at the Hajr-e-Aswad.

44) **Sib:** A mountain attached to Masjid-e-Khaif.

45) **Safa:** On the south side of the Kaabah, a hillock from where Saee commences.

46) **Tawaaf:** To start from the Hajr-e-Aswad and go around the Kaabah 7 times.

47) **Arafaat:** A name of a mountain 9 miles west of Makkah. There is a huge field wherein on the 9th of Zil Hajj the Hujjaaj gather.

48) **Umrah:** To adorn the Ihraam from Hil or any Meeqat. Then to make Tawaaf of Kaabah, Saee and Halq.

49) **Qarin:** One performing Hajj-e-Qiraan (See Qiraan).

50) **Qiran:** To perform Umrah and Hajj with one Ihraam. First Umrah then Hajj.

51) **Qasr:** To trim the hair.

52) **Mutamatti:** One performing Tamattu Hajj.

53) **Muhrim:** One adorned in Ihraam.

54) **Muhasib:** A place near Makkah towards Mina. Called Maabdah these days.

55) **Muhasir:** A place attached to Muzdalifah. One should pass quickly over it. This was the place where the 'People of the Elephants' were destroyed. It is not permissible to make 'Wuqoof' of Muzdalifa there.

56) **Mudaa:** A place where Duaa is made. A place between Masjid-e-Haraam and the grave site of Makkah. On entry it is Mustahab to make Duaa there.

57) **Marwa:** A hillock to the eastern northern side of the Kaabah where Saee ends.

58) **Muzdalifah:** A field in-between Mina and Arafaat. It is 3 miles to the east of Mina. On return from Arafaat the Hajji tarries there for the night.

59) **Masjid-e-Khaif:** It is the name of the big Masjid in Mina. It is to the south in Mina, attached to the mountain.

60) **Masjid-e-Namira:** The Masjid on the edge of the Arafaat. Part of it is in Wadi Arna.

61) **Mataaf:** Place of Tawaaf around the Kaabah.

62) **Mutamir:** One who is performing Umrah.

63) **Mufrid:** One who is performing Hajj.

64) **Maqam-e-Ibrahim:** A stone from Jannat on which Hadhrat Ibrahim υ stood whilst constructing the Kaabah. It is near the Zam Zam. The foot prints of Hadhrat Ibrahim υ can be seen through the glass structure erected there. It is recorded in the narrations that when Hadhrat Ibrahim υ used to come to visit his son than he used to alight on the stone and on departure used it as a platform to alight on his conveyance.

65) **Makki:** One residing in Makkah.

66) **Multazam:** Area in-between the door of the Kaabah and Hajr-e-Aswad. To attach oneself on that area and make Duaa is Masnoon.

67) **Mina:** A village 3 miles west of Makkah. It is within the boundaries of the Haram where Damm-e-Shukr, Qurbani and pelting takes place.

68) **Maukif:** A staying place. Like Arafaat or Muzdalifa.

69) **Meeqat:** That place from which a person proceeding to Makkah adorns the Ihraam.

70) **Meeqati:** One who stays in/at the Meeqat.

71) **Meelain Ahzarain:** In-between Safa and Marwa are two green signs (lights), in between which the male making Saee runs slowly.

72) **Wuqoof:** As per dictionary it means to tarry/ stay for a while. In relation to the laws of Hajj it means to stay in Muzdalifah and Arafaat during a specific time.

73) **Haddi:** That animal which the Hajji brings along to be slaughtered in the Haram.

74) **Yaum Tarweeha:** The 8th of Zil Hajj.

75) **Yaum Arafaa:** The 9th of Zil Hajj, the Day of Hajj. On this day the Hujjaj make Wuqoof in Arafaat.

76) **YaLamLam:** To the south of Makkah there is a mountain called Saeedah. It is the Meeqat for those coming from Pakistan, India and Yemen.

Movement in Brief

M – M – A – Mx5 – H

M – from Makkah to
M – Mina (5 Salaats) to
A – Arafaat for Wuqoof to
M – Muzdalifah for Maghrib/ Esha together and collecting pebbles to
M – Mina for Ramee of big Jamaraat / Damm -e- Shukr / Halq to
M – Makkah for Tawaaf e Ziyaarat to
M – Mina for Ramee of Jamaraats for next 2 days to
M – Tawaaf e Widaa to
H – Home

Distances and Times

* From Makkah to Mina +_ 5 km. 2/ 2.5 hours walk.
  Bus at times ½ hour, at times 4-6 hours.
* From Mina to Arafaat +_ 12 km. 3/3.5 hours walk.
  Bus 6 – 10 hours.
* From Arafaat to Muzdalifah +_ 9 km. 3 hours walk.
  Bus 6 – 8 hours.
* From Muzdalifah to Jamraat. 1 hour walk.
  Bus 3 – 4 hours.

Umrah and Hajj acts

1.

Status	Umrah Acts

Pre – Condition	Umrah Ihraam
Rukn	Tawaaf Umrah
Sunnat	Istibah and Raml
Waajib	Saee
Waajib	Halq or Qasr

2.

Status	**Acts of Qiraan Hajj**
Pre - Condition	Ihraam of Hajj and Umrah
Rukn	Tawaaf of Umrah
Sunnat	In above Istibah and Raml
Waajib	Saee of Umrah
Sunnat	In Tawaaf e Qudoom Ramal and Istibah
Waajib	Saee
Rukn	Waquoof of Arafaat
Waajib	Wuqoof of Muzdalifah
Waajib	Ramee of Big Jamraat 10 Zil Haj
Waajib	Damm e Shukr
Waajib	Halq or Qasr
Rukn	Tawaaf e Ziyaarat
Waajib	Ramee of Jamraat (11 to 12 Zil Haj)
Waajib of choice	Ramee of Jamraat (13 Zil Haj)
Waajib	Tawaaf –e- Widaa

3.

Status	**Acts of Ifraad Hajj**
Pre - Condition	Hajj Ihraam
Sunnat	Tawaaf e Qudoom
Rukn	Wuqoof e Arafaat

Waajib	Wuqoof e Muzdalifah
Waajib	Ramee of Big Jamaraat on 10 Zil Haj
Mustahab of choice	Damm e Shukr
Waajib	Halq or Qasr
Rukn	Tawaaf e Ziyaarat
Waajib	Saee
Waajib	Ramee of Jamraat (11 to 12 Zil Haj)
Waajib of choice	Ramee of Jamraat (13 Zil Haj)
Waajib	Tawaaf e Widaa.

4.

Status	**Acts ofTammattu Hajj**
Pre - Condition	Ihraam of Umrah
Rukn	Tawaaf of Umrah
Sunnat	In above Isitbah and Raml
Waajib	Saee of Umrah
Waajib	Halq
Pre - Condition	Before or on the 8 Zil Haj to adorn Hajj Ihraam
Rukn	Wuqoof of Arafaat
Waajib	Wuqoof of Muzdalifah
Waajib	Ramee of Big Jamraat on 10 Zil Haj
Waajib	Damm e Shukr
Waajib	Halq or Qasr
Rukn	Tawaaf e Ziyaarat
Sunnat	Raml
Waajib	Sa'ee
Waajib	Ramee of Jamraat on 11 to 12 Zil Haj
Waajib of Choice	Ramee of Jamraat on 13 Zil Haj
Waajib	Tawaaf Widaa

Useful notes:

1.) For the Qarin it is better to make Saee after Tawaaf-e-Qudoom.

2.) Tawaaf Qudoom is only waajib upon an Afaaqi.

3.) If the Qarin does not have the intention of making Saee then there will be no Istibaah and Ramal in that Tawaaf but will do so when there is a Saee after Tawaaf-e-Ziyaarat.

4.) A Mufrid who performs Tawaaf Qudoom then Saee, will have to make Istibaah and Ramal.

5.) If a Mutamatti wants to make Saee in advance then on the 7th or 8th of Zil Hajj, must adorn the Ihraam, perform one Nafl Tawaaf with Istibaah and Ramal then make Saee.

6.) For both (4) & (5) it is better to make Saee after Tawaaf Ziyaarat and to make Ramal therein.

Laws of Hajj at a glance

Conditions making Hajj Waajib (7)

1. Islaam
2. To have the knowledge that Hajj is obligatory if staying in Darul Harb.
3. Maturity
4. Sanity
5. Freedom
6. Ability
7. Time of Hajj

Necessary conditions for performance (5)

1. Healthy body
2. Safety of road
3. Not a prisoner or under government prevention
   (above 3 for male and female)
4. Female to have Mahram or husband with.
5. Female not to be in Iddat.
   (4 & 5 for females only)

Conditions for a valid performance (9)

1. Islaam
2. Ihraam
3. Time of Hajj
4. Rites of Hajj to be done in their places
5. One must be able to differentiate between right and wrong.
6. Sanity
7. To perform acts oneself if not incapable
8. Not to have sexual relations with spouse after adorning Ihraam until after Tawaaf-e-Ziyaarat.
9. To perform Hajj in that very same year that one adorned the Ihraam.

Conditions which accomplishes the Faraaidh Hajj (9)

1. At a time of performing Hajj to be a Muslim
2. Till death to be a Muslim
3. Sanity
4. Free
5. Maturity
6. To perform Hajj having the capability.
7. Not to have a Nafl intention
8. Not to be doing on someone's behalf.
9. The Hajj was not invalid due to sexual relations.

Rukn of Hajj(2)

1. Wuqoof-e-Arafaat
2. Tawaaf-e-Ziyaarat

Fardh of Hajj (7)

1. Ihraam
2. Wuqoof-e-Arafaat
3. Tawaaf-e-Ziyaarat
4. Sequence of above (3)
5. (2) & (3) to be done on its specified time.
6. To be done in its specified place.

7. From the time of adorning the Ihraam until after Wuqoof-e-Arafaat not to have sexual relations.

Waajibaat of Hajj (6)

1. To make Saee between Safa and Marwa.
2. Wuqoof-e-Muzdalifa
3. Pelting of shaytaan-Ramee.
4. Damm-e-Shukr for the Qarin and Mutamathi.
5. Halq or Qasr
6. For the Afaaqi Haaji to make Tawaaf-e-Widaa.

Sunnats of Hajj (11)

1. Tawaaf-e-Qudoom for the Mufrid and Qarin.
2. Imaam (of Hajj) to give 3 Khutbahs (Makkah, Mina, Arafaat)
3. To go to Mina on the 8th of Zil Hajj after sunrise.
4. To perform 5 Salaah there.
5. To go to Arafaat from Mina after sunrise of the 9th of Zil Hajj.
6. To take Ghusal after Zawwal in Arafaat.
7. To leave Arafaat after the Imaam (of Hajj).
8. After Arafaat to spend the night of the 9^{th} of Zil Hajj in Muzdalifah.
9. On the 10^{th} of Zil Hajj to leave Muzdalifah just a little after sunrise.
10. To stay in Mina during the Ayaam Nahr.
11. On returning from Mina to tarry at Muhasib even it be for a moment.

Mustahabaat of Hajj (14)

1. Men to recite the Talbiyah audibly and women to recite it inaudibly.
2. Damm-e-Shukr for the Mufrid.
3. For the Afaaqi to make Ghusul before entering Makkah.
4. To tarry near Jabal Rahmat in Arafaat.
5. To combine Salaahs of Zuhr and Asr with their conditions.
6. To make Duaa in abundance during Wuqoof-e-Arafaat.
7. To recite Talbiyah in abundance.
8. To tarry near the Imam (of Hajj) and try to be near him during Duaa time in Arafaat.
9. After sunrise of the 10^{th} to make Ghusl for Wuqoof Muzdalifa, Tawaaf-e-Ziyaarat and Ramee.

10. To perform Fajr in the 1st time, in darkness in Muzdalifah in Masjid Masharal Haram
11. To make Wuqoof of Muzdalifah in the Masjid Masharal Haram.
12. On the 10th Zil Hajj on reaching Mina without delay, to pelt the shaytaan.
13. To make Tawaaf-e-Ziyaarat on the 10th of Zil Hajj.
14. To recite the different Duaas on their respective occasions.

Makroohat-e-Hajj (10)

1. For the Imam (of Hajj) to render the Khutbah before Zawwal.
2. After combining the Salaats in Arafaat to delay in the Wuqoof - i.e. to do so elsewhere.
3. To go before the Imam (of Hajj) from Arafaat or to delay.
4. To make Wuqoof in Wadi-e-Urna.
5. To take someone's used stones and make Ramee.
6. To use pebbles from the Masjid.
7. To use big stones for Ramee or to break from one big stone small ones.
8. To come out of Ihraam by cutting or trimming only a ¼ of the head.
9. To stay elsewhere besides Mina on the nights of the 9th /10th/11th /12th of Zil Hajj.
10. To leave ones goods in an insecure place in Makkah before proceeding to Mina, etc. If left in a secure place then not Makrooh.

Those things that invalidate the Hajj and what necessitates a Damm.

1. To have sexual relations before Wuqoof-e-Arafaat invalidates the Hajj.
2. To discard any Wajibaat of Hajj necessitates a Damm. (sacrifice of a goat within the boundaries of the Haram).

Hajj of an Immature Child

Ihraam of the Immature

1. If a minor child is clever and understanding, then he should adorn the Ihraam himself and perform all the actions as the adults do. If the child has

not yet reached the age of understanding and is still very young, then the guardian should tie the Ihraam for him.

2. If a small child who does not yet understand, ties the Ihraam himself and does the other actions of Ihraam himself, then his Ihraam is not valid. If an understanding child does so, his Ihraam is will be valid.

3. The guardian cannot tie the Ihraam for a child who is understanding enough to do so himself. The understanding child must do all the actions himself, but those that he cannot do must be done on his behalf by his guardian. However, the child must be made to perform Salaat and Tawaaf.

4. While the understanding child should perform Tawaaf himself, the non-understanding child should be picked up and carried for Tawaaf. Similarly, one should assist the child during the Wuqoof-e-Arafaat, Sa'ee and Ramee.

5. The guardian should prevent the child from the prohibitions of Ihraam. However, if a child does an prohibited act, then there is no penalty on the child nor on the guardian.

6. When adorning the Ihraam for a minor boy, remove existing sewn clothes and wear him the two pieces as explained for the adults.

7. If the minor discards one or all the acts of Ihraam, then it is not necessary to give penalty and neither does Qazaa become compulsory.

8. The guardian who is most closely related should tie the Ihraam for the minor. For example, if the brother and the father are both present then the father should tie the Ihraam. However, it is also permissible for the brother to tie it.

9. The guardian should make his intention with the intention for the non-understanding child, then carry the child and perform the Tawaaf. In one Tawaaf, the Tawaaf for both will be made.

Umrah at a Glance

Wujoob and conditions of validity of Umrah

Rukn of Umrah (1)

1. Tawaaf-e-Umrah

Fardh of Umrah (2)

1. Ihraam of Umrah
2. Tawaaf of Umrah

Waajibaat of Umrah (2)

1. Saee between Safa and Marwa.
2. To cut / shave ¼ of the head. (and a finger tip length for women).

Sunnats & Ettiquetes of Umrah

Same as one completes the Saee. One must stop Talbiyah on the commencement of the 1st round of Tawaaf before Istilaam of Hajr-e-Aswad.

Makroohat of Umrah

As Hajj

Invalidators of Umrah

1. To have sexual relations before performing 4 round of Tawaaf.

QAUMAH AND JALSA

It is Waajib to remain in Qaumah (the standing posture after Ruku before going into Sajda) and Jalsa (the sitting posture between the two Sajdas) for the duration of one Tasbeeh. (Durrul Mukhtaar V. 1 pg. 433)
It is reported by Bara' (R.A.) that the Ruku, Sajda, Qaumah and Jalsa of Rasulullaah (Sallallahu Alayhi Wasallam) were all of approximately the same duration. (Bukhari V. 1 pg. 110)

DUAS TO BE RECITED IN QAUMAH

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ، اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ
السَّمٰوٰتِ وَالْاَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

(Allaah has heard the one who has praised Him, Our Sustainer, for You is all praise full of the heavens and earth and whatever is between them and whatever pleases You beyond that) (Tirmizi V.2 pg 180)

OR

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

(Our Sustainer, for You is all praise in abundance, excellent and blessed) (Bukhari V.1 pg 110)

DUA TO BE RECITED IN JALSA

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ

(O Allaah forgive me, have mercy on me, grant me peace, guide me and grant me sustenance) (Abu Dawood V.1 pg 123)

It is masnoon (Sunnah) to recite these duas in the Sunnah and nafil Salaah. (Shaami V.1 pg 435) These could also be recited in the Farz Salaah. (see Tirmizi V.2 pg 180)

1st Day

8TH of Zil Hajj

Faraaidh for the 8th of Zil Hajj

To be in Ihraam on this day.

Sunnan for the 8th of Zil Hajj

1. To proceed to Mina from Makkah after sunrise, (but before Zawwaal), of this day.
2. To perform Zuhr/ Asr/ Maghrib/ Esha of this day and Fajr of the 9th of Zil Hajj here in Mina.
3. To stay in Mina for the entire night which follows this day.
4. To proceed for Arafat from Mina after sunrise of the 9th of Zil Hajj.
5. To refrain from proceeding to Arafat before the Imaam of Hajj.

Mustahabbaat for the 8th of Zil Hajj

1. To perform a Nafl Tawaaf before proceeding to Mina.
2. To stay near Masjid-e-Khaif.
3. To perform Fajr of the following day, (i.e. 9th of Zil Hajj), at its earliest time.
4. To leave Mina by the Dabb which is a hillock next to Masjid -e-Khaif.

Makroohaat for the 8th of Zil Hajj

1. To proceed to Arafat, bypassing Mina, on this day.
2. To stay other than in Mina during the night before departure for Arafat.
3. To proceed to Arafat leaving one's belongings in Mina.

Ihraam at a glance

Conditions for validity of Ihraam (2)

1. Islaam
2. Niyyah of Ihraam and Talbiyaah or any other Zikr as substitute for Talbiyah or to garland the Hadi.

Wajibaat of Ihraam (2)

1. To adorn Ihraam from the Meeqat.
2. To abstain from the prohibitations of Ihraam.

Sunnats of Ihraam (9)

1. To adorn the Hajj Ihraam in the months of Hajj.
2. To adorn the Ihraam once crossing the Meeqat from your country.
3. For Ihraam to take a ghusal or wudhu.
4. Use 2 pieces i.e. upper and lower cloth.
5. To apply itr or oil (prior to Ihraam)
6. To perform 2 Rakaats Sunnatul Ihraam or with Nafl intention provided it is not Makrooh time.
7. Not to add or subtract in the Masnoon Talbiyah.
8. To recite in every sitting 3 times Talbiyah.
9. Men to read Talbiyah audibly and for women softly.

Mustahabaat of Ihraam (8)

1. To cleanse oneself before ghusal of Ihraam – pair nails, remove hair from under armpits, etc
2. To make Niyyat of Ihraam ghusal.
3. To use white cloth for Ihraam.
4. To wear sandals.
5. To make Niyyat verbally also.
6. After Salaatul Ihraam to make Niyyat of Ihraam. There should not be a gap between them two.
7. For the Afaaqi to adorn Ihraam before the actual Meeqat on condition one has the ability to stay away from the prohibition of Ihraam.

8. To have sexual relations with ones wife before entering Ihraam.

Permissible acts in Ihraam (29)

1. To bath if not for dirt removal
2. To dive in water
3. To enter a bathroom
4. To wash clothing
5. To wear a ring
6. To wear arms
7. To wage war against an enemy in accordance with the order of Shariat
8. To wear a belt
9. To sit under shade
10. To apply non-perfumed Surma when not for adornment
11. To look into a mirror
12. To use the Miswaaq
13. To extract a tooth
14. To cut a broken nail
15. To comb without breaking the hair or have cupping done
16. To remove any harmful insect from the body
17. To scratch the body without breaking hair
18. To use non-sewn clothing (for men)
19. To use bandage
20. To take injection or vaccination
21. To cover the entire body besides the head and mouth.
22. To carry bedding/pots etc on the head
23. To kill harmful animals
24. To eat non-fragrant betel leaf
25. To read or write such poetry which is not sinful
26. To slaughter domesticated animals
27. To get married or get someone married
28. To sit in a perfume shop
29. To buy and sell

Detested and Prohibitions and Invalidations of Ihraam.

1. To wear sewn clothing
2. To use fragrance
3. To apply oil (fragrant)

4. To remove hair from any part of the body
5. To pair the nails
6. To be indecent, transgress or quarrel
7. Sex and its catalyst
8. To hunt land animal
9. To have sexual relations before Wuqoof of Arafaat invalidates the Hajj and to have sexual relations before completing 4 rounds of Umrah Tawaaf invalidates the Umrah of the Ihraam.

2nd Day

From Zawwaal till sunset of the 9TH of Zil Hajj

Faraaidh from Zawwaal Till Sunset of 9th Zil Hajj

1. To be in Ihraam.
2. To perform **Wuqoof-e Arafat** within its boundaries and within the allowable timeframe.

Waajeebaat from Zawwaal Till Sunset of 9th Zil Hajj

1. To read Takbeer-e-Tashreek after all Farz Salaat of this day.
2. To remain in Arafat from Zawwaal till the sun sets on this day.

Sunnan from Zawwaal Till Sunset of 9th Zil Hajj

1. To perform Ghusl in Arafat before Zawwaal.
2. To listen to the Khutba at Zuhr time at Masjid-e-Namerah.
3. To offer the Zuhr and Asr prayers at Masjid-e-Namerah consecutively.
4. To raise the hands in Duaa during Wuqoof
5. To perform Wuqoof standing.
6. To perform Wuqoof immediately after the combined Zuhr/Asr prayers.
7. To proceed to Muzdalifah from Arafat immediately after sunset of this day.

Mustahabbaat From Zawwaal Till Sunset of 9th Zil Hajj

1. To make Niyyat for staying in Arafat.
2. During Wuqoof-e-Arafat:
   - To read Talbiyyah as much as possible
   - To read Takbeer and Tahleel abundantly.
   - To engage in abundant Duaa and Istigfaar.
   - To repeat each supplication three times.
   - To observe humility.
   - To stand behind and close to the Imaam.
   - To face the Qibla.
   - To be in a state of purity.
   - To stand in the sun unless a valid Shar'ee reason dictates otherwise.

Makroohaat From Zawwaal Till Sunset of 9th Zil Hajj

1. To perform Umrah on this day.
2. To sleep intentionally during the entire period of Wuqoof.
3. Without a valid Shar'ee reason, to make Wuqoof lying down.
4. For the Imaam, to deliver the Khutba at Masjid-e-Namerah before Zawwaal.
5. For the Imaam, or his followers, to pray the Sunnat of Zuhr, (or any other optional prayers), or to do anything, (like eating meals, etc.), in between the Zuhr and Asr prayers offered at Masjid-e-Namerah.
6. To remain for long outside the boundary of Arafat after performing the combined Zuhr/Asr Salaat in Masjid-e-Namerah.

7. To delay the Wuqoof after offering the combined prayers of Zuhr and Asr at Masjid-e-Namerah.
8. To make Wuqoof on a thoroughfare.
9. To make Wuqoof alone anywhere.
10. To depart from Arafat before or after the Imaam of Hajj.
11. To delay departure from Arafat after sunset of this day.
12. To offer Esha or Maghrib Salaat of this day at Arafat.

Wuqoof-e-Arafaat at a glance

Conditions for a validity of Wuqoof-e-Arafaat (3)

1. To be in Hajj Ihraam (not Umrah Ihraam or without Ihraam or invalid Ihraam).
2. To make Wuqoof in Arafaat not Wadi Arna.
3. To be done in the time of Wuqoof.

Waajib of Arafaat (1)

1. A person who made Wuqoof before sunset has to remain there just a little after sunset.

Rukn-e-Wuqoof Arafaat (1)

1. To be within the boundaries of Arafaat, in any place, on its time- is a Rukn, even if it be for a moment, sleeping or awake, standing or sitting, Niyyat or not, knowing one is in Arafaat or not.

Sunnats of Wuqoof-e-Arafaat (7)

1. To make ghusal for Wuqoof-e-Arafaat.
2. For the Imam to render two Khutbahs in Masjid-e-Namira.
3. For the above to be done after Zawaal.
4. To combine Zuhr and Asr with its conditions of combinations.
5. To haste in making Wuqoof after the Salaat.
6. To go with the Imam from Arafaat and not to leave before him without cause.
7. To depart immediately after sunset and not to delay without reason.

Mustahabaat of Wuqoof-e-Arafaat (21)

1. To read in abudance Talbiyah, Takbeer, Tahleel, Duaa, Zikr, Istigfaar, Quraan, Durood Shareef.
2. To be humble and cry.
3. To be sincere and meek.
4. To be hopeful that Allaah accepts the Hajj and Duaas.
5. If possible to be behind and stand near the Imam of Hajj.
6. If possible to stand where Nabi ρ stood in Masjid Sarhaat.
7. To make Wuqoof with the people.
8. To make Wuqoof facing Qiblah.
9. To prepare for Wuqoof before Zawaal.
10. To make Niyyat of Wuqoof.
11. If possible to make Wuqoof on a conveyance (animal).
12. If (11) is not possible then stand if possible and when tired sit.
13. For Duaa – raise the hands just as it is Mustahab to do so in Salaat.
14. Repeat the Duaa 3 times.
15. To recite Hamd and Salawaat at the beginning and the end of the Duaa (as is Mustahab for all Duaas).
16. External and internal purity.
17. If there be no fear of shortcomings in performing the activities of Arafaat, then fast.
18. If there is no reason and if by standing one is not focused in the Duaa in the sun then do so.
19. Do not quarrel concerning worldly affairs.
20. At the time of Wuqoof give charity and do good acts in abundance.
21. Do not fall short making in abundance Duaa, Takbeer, Tahleel, Talbiyah, Istigfaar, Quraan recitation and Durood Shareef.

Prohibition of Wuqoof-e-Arafaat (1)

1. To depart from Arafaat before sunset.

Makhroohaat of Wuqoof-e-Arafaat (8)

1. To delay in Wuqoof after the combination of Salaats.
2. To make Wuqoof on the common road.
3. For the Imam to read the Khutbah before Zawaal.
4. To make Wuqoof in negligence without presence of heart.

5. Not to depart from Arafaat immediately after sunset without a reason.
6. To depart whilst still in the boundaries of Arafaat before sunset.
7. To perform Maghrib and Esha in Arafaat or before Muzdalifah. In fact to do so is Haraam.
8. To return from Arafaat in such a swift pace that puts others into difficulty.

The Night of Muzdalifah

Faraaidh for the Night of Muzdalifah

To be in Ihraam.

Waajeebaat for the Night of Muzdalifah

1. To combine the Maghrib and Esha Salaat at the time of Esha here.
2. To perform the Wuqoof at its appointed time.
3. To read Takbeer-e-Tashreek after all the Farz Salaat of this day.

Sunnan for the Night of Muzdalifah

1. To perform the Wuqoof standing.
2. To raise the hands in Duaa during Wuqoof.
3. To stay the entire night at Muzdalifah on one's return from Arafat.
4. To leave Muzdalifah for Mina approximately five minutes before sunrise.

Mustahabbaat for the Night of Muzdalifah

1. To approach Muzdalifah from Arafat on foot.
2. To approach Muzdalifah through the route of Maznin which is a road between two mountains.
3. To approach Muzdalifah with extreme dignity.
4. To have a bath before entering Muzdalifah.
5. To make haste in praying the combined Salaat of Maghrib and Esha at the time of Esha here.
6. To stay awake, engaging in Ibaadaat during this night.
7. To perform Fajr Salaat immediately Fajr time begins.

8. To have a bath after dawn before commencing the Wuqoof-e-Muzdalifah.
9. During Wuqoof-e-Muzdalifah:
   - To read Talbiyyah as much as possible
   - To read Takbeer and Tahleel abundantly.
   - To engage in abundant Duaa and Istigfaar.
   - To observe humility.
   - To face the Qibla.
   - To be in a state of purity.
   - To repeat each supplication three times.
10. To collect 49 pebbles from here for pelting the big Jamaraat on the 10th of Zil Hajj.
11. To wash the pebbles
12. To ensure that the pebbles are the size of a pea or bean.

Makroohaat for the Night of Muzdalifah

1. To offer the Maghrib or Esha Salaat at Muzdalifah before the time of Esha.
2. To offer the Maghrib or Esha Salaat en-route to Muzdalifah.
3. To sleep intentionally during the entire period of Wuqoof.
4. Without a valid Shar'ee reason, to make Wuqoof lying down.
5. To make Wuqoof in Wadi-e-Muhassar.
6. To make Wuqoof on a thoroughfare.
7. To make Wuqoof alone anywhere.
8. To break a big stone into pebbles for pelting the Jamaraat.
9. To collect pebbles for pelting the Jamaraat from any Masjid.
10. To collect these pebbles from an impure place.
11. To leave Muzdalifah for Mina after sunrise on the 10th of Zil Hajj.

Wuqoof-e-Muzdalifah at a glance

Conditions for the validity of Wuqoof-e-Muzdalifah (4)

1. Prior to it to be in Hajj Ihraam.
2. Prior to it to have done Wuqoof-e-Arafaat.
3. Time.
4. Place.

Rukn Wuqoof-e-Muzdalifah (1)

1. From after the entrance of Fajr. Valid reasons for discarding it are – illness, weakness and crowding for women is an excuse.

Wajibaat of Wuqoof-e-Muzdalifah (2)

1. Wuqoof can be for a moment like Arafaat.
2. To combine Maghrib and Esha with its conditions.

Mustahabaat of Wuqoof-e-Muzdalifah(8)

1. If possible to enter walking into Muzdalifah.
2. If possible to have a ghusal.
3. To tarry left or right of Mt.Qaza.
4. To perform Maghrib and Esha at the time of Esha with delay with its conditions.
5. To perform (4) in Masjid Masharal Haram behind the Imam (of Hajj)
6. To face the Qibla and in abundance make Duaa, Takbeer, Tahleel, Tahmeed, Sana, Durood Shareef. Also make a lot of Duaa lifting your hands.
7. Wuqoof is better after Fajr.

Makroohat of Wuqoof-e-Muzdalifah (3)

1. To make Wuqoof on the roadside.
2. To proceed to Mina after sunrise.
3. To proceed before the Imam or to delay the proceeding after the Imam departs.

Sunnats of Wuqoof-e-Muzdalifah (3)

1. To stay the night (Eidul Adhaa) 10^{th} of Zil Hajj till the morning.
2. To depart just before sunrise.
3. To depart with the Imam (of Hajj) just before sunrise for Mina.

3rd Day

10TH of Zil Hajj

Faraaidh for the 10th of Zil Hajj

1. To perform **Tawaaf-e-Ziyaarat** anytime from sunrise of this day till sunset of the 12th of Zil Hajj. (Women who are ceremonially impure are allowed to delay this Tawaaf without incurring any penalty).

Waajeebaat for the 10th of Zil Hajj

1. To observe the order of **Ramee** (pelting), Nahr (Damm e Shukr), and **Halq/Qasr** by the Qaarin and Mutamattee.
2. To pelt the big Jamaraat only on this day.
3. To read Takbeer-e-Tashreek after all the Farz Salaat of this day.
4. To perform the Qurbaani by the Qaarin and Mutamattee within the boundaries of the Haram from sunrise of this day till sunset of the 12th of Zil Hajj.
5. To complete all the circuits of Tawaaf-e-Ziyaarat on this day, if the majority of them were performed on this day.
6. To have the Halq/Qasr from sunrise of this day till sunset of the 12th of Zil Hajj within the boundaries of the Haram.

Sunnan for the 10th of Zil Hajj

1. To spend the night, which follows this day, in Mina.
2. To pelt the big Jamaraat only on this day between sunrise and Zawwaal.
3. To pelt the Jamaraat standing in such a position that Mina falls to the right and Makkah to the left.
4. To pelt with the right hand.
5. To pelt the stones consecutively.

6. To have Halq/Qasr in Mina.
7. To perform Halq as opposed to Qasr.
8. To face the Qibla when having Halq/Qasr.
9. For men, to shave or trim the entire head in order to be released from Ihraam.
10. To perform Tawaaf-e-Ziyaarat on this day immediately after Halq/Qasr, not before.

Mustahabbaat for the 10th of Zil Hajj

1. To pelt the big Jamaraat only as soon as one enters Mina from Muzdalifah on this day.
2. To raise the hand while pelting in such a way that the armpit is exposed and its whiteness is visible. (This applies to males only).
3. To hold the pebble between the thumb and forefinger, (index finger), when pelting.
4. To perform Ramee before the Qurbaani by the Mufrid.
5. To perform Halq/Qasr before the Qurbaani by the Mufrid.
6. To perform Qurbaani by the Mufrid.
7. To have Halq/Qasr on this day.
8. To recite Takbeer and engage in Duas when having Halq/Qasr.
9. To have the Halq/Qasr performed by commencing from the right.
10. To stand near the animal at the time of Qurbaani if one cannot do the slaughtering oneself.
11. To eat from the Qurbaani animal of Hajj.

Mubaah for the 10th of Zil Hajj

To pelt the big Jamaraat on this day between Zawwaal and sunset

Makroohaat for the 10th of Zil Hajj

1. To perform Umrah on this day.
2. To leave Muzdalifah for Mina after sunrise on this day.
3. To collect pebbles for pelting the Jamaraat from any Masjid.
4. To collect these pebbles from an impure place.
5. To use unwashed pebbles for pelting the Jamaraat.
6. To break a big stone into smaller pebbles for pelting the Jamaraat.
7. To pelt with pebbles larger than the size of a pea or bean.

8. To pelt with any thing other than pebbles.
9. To pelt the stones intermittently.
10. To pelt with pebbles obtained from near the Jamaraat.
11. To pelt the big Jamaraat on this day from Subh-e-Saadiq till sunrise.
12. To pelt the big Jamaraat on this day after Maghrib without a valid Shar'ee reason.
13. To pelt the big Jamaraat more than seven times without a valid Shar'ee reason.
14. To try to stand less than five arms length from the Jamaraat when pelting.
15. To spend the night which follows this day other than in Mina, without a valid Shar'ee reason.
16. For men, to shave less than a quarter of the head in order to be released from Ihraam.

Ramee at a glance

Conditions of Ramee (8)

1. To throw the pebbles, not put or place them in the specific area
2. To throw by hand not using any equipment.
3. To throw from near not more than 3 hands away.
4. The pebbles to fall in the area by the action of the thrower.
5. To pelt each shaytaan, 7 pebbles separately.
6. To do the pelting oneself. If one does not have a valid reason.
7. The stones used for pelting to be from the earth.
8. To pelt during pelting time.

Rukn Ramee (1)

1. To use most of the stones, in the first day 4 or more. In the remaining days, 11 pebbles or more for each day.

Waajibaat of Ramee (3)

1. To perform Rami before Halq.
2. In the first day to throw 4 stones is Rukn and the remaining 3 is Waajib and in the remaining days 11 pebbles is Rukn and the remaining 10 is Waajib.

3. Rami to be done on its time and not delay so much that it becomes Qazaa.

Sunnat and Mustahab of Ramee (16)

1. To pelt one after the other.
2. Besides the 1st day, in the remaining days the pelting is to be done in sequence (small, medium, big)
3. When pelting the Jamaraat Ula, face Qibla with most of the pillar towards the right side and whilst pelting the Jamaraat Wusta, facing the Qibla, but most of the pillar towards the left and when pelting the Jamaraat Uqba, Mina is to be on the right and Makkah to your left with Jamaraat infront.
4. To be about 5 arm length when pelting.
5. To use the right hand when pelting.
6. To recite Bismillaah Allaahu Akbar on casting each pebble.
7. After small and medium Jamaraat to face Qibla making Duaa reading Takbeer, Tahleel and Tahmeed.
8. To raise the hand up to the shoulders whilst making Duaa. Make Duaa with humility, sincerity and stand long.
9. To be free from major and minor impurities.
10. To make Ramee in all the days during its Masnoon times.
11. The size of the pebble to be a date pit size.
12. To bring from Muzdalifah 7 pebbles for the first day pelting.
13. To wash the pebbles before pelting.
14. To pelt in the Mustahab way.

Prohibition in Ramee (3)

1. To proceed the 1st days of Ramee by making Halq.
2. Not to pelt more than 3 after the 1st day and more than 10 on the remaining days.
3. To delay in making Rame i.e. to make it Qazaa.

Makroohat of Ramee (15)

This is against Sunnan and Mustahabaat.

1. To pelt on the 1st day after Zawaal without reason and to pelt on the 4th day before Zawaal without reason.
2. To use big pebbles / stones.
3. To break big stones to make small pebbles.
4. To use the pebbles from near the Jamaraats.
5. To use the pebbles from the Masjid.
6. To pick up pebbles from impure place.
7. To pelt more than the prescribed amount.
8. To pelt discarding the Masnoon standing direction.
9. Whilst pelting not to stand the Masnoon distance away.
10. To discard the sequence of pelting.
11. To place or put the pebbles in the prescribed area instead of throwing.
12. Not to pelt one after the other.
13. Not to care for the Masnoon times of pelting.
14. Not to make Duaa after small and medium Jamaraat.
15. To discard the Mustahab way of pelting.

Qasr and Halq at a glance

Condition (1)

For Halq to be valid in Hajj Ihraam it has to be done after the 1st day of Nahr after entry of Fajr.

For the Umrah Ihraam it has to be done after most rounds of Tawaaf (4 rounds) are done and for the Muhsir (one shortening the Hajj) after slaughtering of the Hadi.

Waajibaat of Halq and Qasr (5)

1. To make Halq / Qasr of ¼ of the head.
2. In Qasr the removal of one finger joint length of ¼ of the head.
3. For women to make Qasr.
4. For the one in Hajj or Umraah Ihraam to be in a specific time i.e. the 3 days or nights of the Ayyamun Nahr (Qurbani).
5. For the one in Hajj or Umrah Ihraam to be in a specific place i.e. within the boundaries of the Haram.

Sunnan – Mustahabaat – Permissible acts of Halq and Qasr

1. To remove all the hair of the head (Sunnat).
2. For men to make Halq (Sunnat), to make Qasr (Permissible).
3. Whilst making Halq (Sunnat), to make Qasr (Permissible).
4. The one doing the Halq or Qasr to start from the right side (Sunnat).
5. Whilst Halq and Qasr is being done and after Halq and Qasr to make Duaa for oneself, one's parents, one's elders and all the Muslims (Mustahab).
6. To bring the hair of Halq /Qasr (Mustahab)
7. After Halq or Qasr to cut the moustache, nails and remove the hair from under the armpits and navel. (Mustahab).
8. To shave the head using a blade.
9. After completing all the acts of Hajj or Umrah to shave one's own head or another who is in Ihraam but has completed all the acts of Hajj or Umrah is permissible.

Prohibitions and Mustahabaat of Halq (2)

1. For women to shave their head without reason.
2. To only make Halq or Qasr of ¼ of the head.

4th Day

11TH of Zil Hajj

Faraaidh for the 11th of Zil Hajj

1. To perform Tawaaf-e-Ziyaarat before sunset of the 12th of Zil Hajj if not performed yet.

Waajibaat for the 11th of Zil Hajj

1. To read the Takbeer-e-Tashreek after all the Fardh Salaat of this day.
2. To have the Halq/Qasr if not yet performed.
3. To pelt all the three Jamaraat on this day.
4. To perform Qurbaani by the Mutamattee and the Qaarin within the boundaries of the Haram if not already performed.

Sunnan for the 11th of Zil Hajj

1. To listen to the Khutba delivered on this day at Masjid-e-Khaif at Zuhr.
2. To pelt all the three Jamaraat between Zawwaal and sunset.
3. To make Duaa after pelting the first and second Jamaraat only.
4. To pelt the Jamaratul-Ulaa first, followed by Jamaratul-Wustaa, followed by Jamaratul- Aqabah.
5. To spend the entire night which follows this day in Mina.
6. For other Sunnan regarding Ramee and Halq/Qasr, refer to the notes on the 10th of Zil Hajj.

Mustahabbaat for the 11th of Zil Hajj

Refer to the notes on the 10th of Zil Hajj for Ramee and Halq/Qasr.

Makroohaat for the 11th of Zil Hajj

1. To perform Umrah on this day.

2. To pelt the three Jamaraat between sunset of this day and dawn of the following day without a valid Shar'ee reason.
3. Refer to the notes on the 10th of Zil Hajj for Ramee and Halq/Qasr.
4. To spend the night which follows this day other than in Mina, without a valid Shar'ee reason.

5th Day

12TH of Zil Hajj

Faraaidh for the 12th of Zil Hajj

To perform Tawaaf-e-Ziyaarat before sunset of this day, if not yet performed.

Waajeebaat for the 12th of Zil Hajj

1. To read Takbeer-e-Tashreek after all the Farz Salaat of this day.
2. To have Halq/Qasr before sunset of this day if not yet performed.
3. To pelt all the three Jamaraat.
4. To perform Qurbaani by the Mutamattee and Qaareen within the boundaries of the Haram before sunset of this day if not performed already.

Sunnan for the 12th of Zil Hajj

1. To spend the entire night which follows this day in Mina if one happens to be here after sunset.
2. Refer to the notes on the 11th of Zil Hajj for Ramee and Halq/Qasr.
3. To pause at Muhassab for a short while for Duaa on the return from Mina for Makkah on this day.

Mustahabbaat for the 12th of Zil Hajj

Refer to the notes on the 10th and 11th of Zil Hajj for Ramee, Qurbaani and Halq/Qasr.

Makroohaat for the 12th of Zil Hajj

1. To perform Umrah on this day.
2. To pelt the three Jamaraat on this day between sunset and dawn of the following day without a valid Shar'ee reason.
3. For Ramee and Halq, refer to the notes for the 11th of Zil Hajj.
4. To leave Mina on this day after sunset without performing the Ramee of all the three Jamaraat the following day.
5. To perform Tawaaf-e-Ziyaarat after sunset of this day.
6. To perform Qurbaani after sunset of this day.
7. To have Halq/Qasr after sunset of this day.
8. To send one's belongings to Makkah beforehand while one is still here.

Tawaaf at a glance

Tawaaf conditions (6)

1. Islaam
2. Niyyat
3. Place in Masjid-e-Haram around the Kaabah
   (1 2 3 for all Tawaafs)
4. Tawaaf-e-Ziyaarat on its time
5. Tawaaf-e-Ziyaarat after Ihraam of Hajj
6. Tawaaf-e-Ziyaarat after Wuqoof-e-Arafaat

Arkaan-e-Tawaaf (3)

1. To make at least 4 rounds
2. In Masjid Haraam
3. To perform on own accord or be carried

Wajeebaat of Tawaaf (7)

1. Purity from major/minor impurities
2. Satr to be covered
3. One capable of walking should do so
4. To start anti-clockwise from Hajr-e-Aswad
5. To go around the Hatim
6. To add 3 rounds to the 4 and complete the 7
7. After every Tawaaf to read 2 Rakaats Salaat

Sunnats of Tawaaf (10)

1. In Tawaaf Hajj and Umrah to make Istibaah.
2. In the 1st 3 rounds of Hajj and Umrah to make Ramal.
3. To face Hajr-e-Aswad when starting Tawaaf.
4. On every round to face Hajr-e-Aswad and say Takbeer.
5. On standing at Hajr-e-Aswad to face it and say Takbeer whilst raising both hands.
6. To make Istilaam on every round of the Hajr-e-Aswad.

7. To make the 9th Istilaam before going to make Saee.
8. To start from Hajr-e-Aswad.
9. To make the rounds of Tawaaf one after the other.
10. The body, clothing and face of Tawaaf to be free from impurity.

For whom one can make Niyyat

1. Unconscious one.
2. Ailing sleeping one.
3. Insane one for whom Ihraam was tied in the state of insanity.
4. Non understanding child.
5. One insane who became mature.

Permissible acts in Tawaaf (12)

1. To speak permissible things.
2. To greet.
3. To say Alhamdulillaah on sneezing.
4. To teach Shariah laws or ask these.
5. To suspend Tawaaf due to need.
6. To drink water or engage in a little talk.
7. To make Tawaaf in pure shoes or socks.
8. To leave out Zikr or Duaas.
9. To recite Quraan inauddibly.
10. To read permissible poetry.
11. To perform Tawaaf on conveyance due to excuse or lean on someone's shoulders whilst making Tawaaf.
12. Not to make Istilaam of Rukn-e-Yamani.

Prohibitions of Tawaaf (8)

1. Major impurity – Haiz, nifaas or to be without wudhu.
2. Nakedness or ¼ or more of the Satr to be exposed (open).
3. Without excuse to use conveyance or aid.
4. Not to go around the Hatim.
5. To leave out any round or part of any round.
6. To start Tawaaf from anywhere else besides the Hajr-e-Aswad according to the Fuquaah.
7. To face the chest for any part of Tawaaf.

8. To discard any Waajib from any Waajib of Tawaaf.

The Makroohat acts in Tawaaf (22)

1. To speak permissible things without excuse.
2. To buy and sell and discuss this.
3. To recite poetry which is void of Hamd, Sana, advise, encouragement and call to do good.
4. To recite Zikr, Quraan, Duaa aloud or anything in a raised voice.
5. To make Tawaaf wearing impure clothing.
6. To discard 'Istibaah' or 'Raml' without an excuse.
7. To discard Istilaam of Hajr-e-Aswad.
8. To raise the hands whilst making Niyyat at any place before the Hajr-e-Aswad.
9. To start Tawaaf facing the Kaabah.
10. Not to make rounds one after the other.
11. Whilst making Tawaaf to stand at any corner to make Duaa.
12. To eat during Tawaaf.
13. To combine two Tawaafs without making 2 Rakaats in-between unless it is Makrooh time.
14. To make Tawaaf whilst the Khutbah is on even silently.
15. To start Tawaaf whilst the Iqama commences.
16. To make Tawaaf whilst in need to pass urine, stool or discharge gas and when angry or hungry.
17. To tie a band on the waist for Tawaaf.
18. To raise the hands for Duaa as in Salaat or raise the hands to the neck.
19. Without excuse to abandon Tawaaf.
20. To make Istilaam by indication to the Rukn-e-Yamani, but according to Imam Muhammad(A.R) it is not Makrooh.
21. To make 'Istilaam' of any other place besides the Hajr-e-Aswad and Rukn-e-Yamaani.
22. Without excuse to make Tawaaf with shoes, but to make Tawaaf with socks is not Makrooh.

Saee at a glance

Conditions of Saee (6)

1. To do it in person, even if aided by conveyance.
2. To perform Saee after Tawaaf i.e. 4 rounds.
3. To be preceded by the Ihraam of Hajj or Umrah.
4. To perform most of the Saee, i.e. 4 rounds.
5. To perform the Saee of Hajj in the month of Hajj.
6. To transverse (move across) most of the portion between Safa and Marwa.

Rukn of Saee (1)

1. Saee to be in-between Safa and Marwa and the width to be maintained, not to move away from its width.

Wajibaat of Saee (6)

1. To perform Saee after that Tawaaf which was rendered in the state of purity.
2. The 4 rounds of Saee are a pre-condition whilst the remaining 3 are Waajib.
3. To walk if no excuse.
4. To be in Ihraam in the Saee of Umrah.
5. To transverse all the distance between Safa and Marwa.
6. To start from Safa and terminate at Marwa.

Sunnats of Saee (10)

1. To make the 9th Istilaam of the Hajr-e-Aswad before going for Saee.
2. To be after the Tawaaf, if delayed due to reason then there is no problem.
3. To climb Safa and Marwa.
4. To face Qibla after climbing Safa and Marwa.
5. To make Niyyat for Saee.
6. To make the rounds of Saee one after the other.
7. For men to run between the two green lights in every round and the remainder portion to be done with ease. Women should do the entire Saee with ease.
8. To cover the Satr and perform Saee.
9. To be pure from major impurities like Janaabat, Haiz, Nifaas, etc.

10. To perform Saee after such a Tawaaf which was rendered free from minor impurities and in the state of purity.

Mustahabaat of Saee (7)

1. To be engaged in Zikr and Duaa.
2. To repeat the Duaa 3 times on Safa and Marwa.
3. To stay for long on Safa and Marwa.
4. To make Saee with sincerity and humility.
5. If there is a huge gap after performing most of the Saee then it is better to make a fresh one.
6. On completion of Saee to go to Masjidul Haraam and perform 2 Rakaats Nafl Salaat.
7. To be free from minor impurities and the body and clothing to be free from impurities.

Permissible acts in Saee (3)

1. At the time of need to speak permissible things.
2. To drink water or eat a little by which no long delay results.
3. Due to some reason to suspend the round e.g. join the Fardh Salaat or Janaaza Salaat.
4. Complete the round from where one left off.

Makroohat of Saee (7)

1. To avoid continuity without reason.
2. To use conveyance without reason.
3. To transact (buy/sell) or talk without the need.
4. Not to ascend Safa Marwa.
5. For men not to run between the two green lights but run elsewhere.
6. To delay Saee without reason after Tawaaf or Ayyam Nahr.
7. To make Saee whilst the Satr is open.

6th Day

13th of Zil Hajj

Waajeebaat for the 13th of Zil Hajj

1. To perform Ramee of all the three Jamaraat on this day if one has stayed over in Mina after sunset of the 12th of Zil Hajj.
2. To perform Ramee of all the three Jamaraat on this day if one happens to be in Mina in the morning of this day.
3. To perform Ramee of this day before sunset.
4. To read Takbeer-e-Tashreek after every Farz Salaat of this day, up to, (and including), Asr.

Sunnan for the 13th of Zil Hajj

1. To stay over in Mina on this day.
2. For Ramee of this day, refer to the notes of the 11th of Zil Hajj.
3. To pause at Muhassab for a short while for Duaa on the return from Mina for Makkah on this day.

Mustahabbaat for the 13th of Zil Hajj

For Ramee of this day, refer to the notes of the 11th of Zil Hajj.

Mubaah for the 13th of Zil Hajj

To pelt the Jamaraat on this day between sunrise and Zawwaal.

Makroohaat for the 13th of Zil Hajj

1. To perform Umrah on this day.
2. To pelt all the three Jamaraat after sunset of this day.
3. To avoid pelting all the three Jamaraat on this day if one stayed over in Mina after sunset of the 12th of Zil Hajj.
4. To avoid pelting all the three Jamaraat on this day if one happens to be in Mina on the morning of the 13th of Zil Hajj.
5. For Ramee of this day, refer to notes on the 11th of Zil Hajj.
6. To send one's belongings to Makkah beforehand while one is still in Mina.

Hajj of the female

In 10 matters the females Hajj differs from that of the males.

1. She wears normal daily (not fancy) clothing but it must not be fragrant.
2. She must cover her head.
3. She must say Talbiyah softly. So audibly that she can hear. If alone or not by strangers she can say it audibly.
4. No 'Raml' in Tawaaf.
5. No 'Istibah'.
6. Not to go for Istilaam when it is crowded, but to do so by indication. If empty she may go.
7. Not to perform the 2 Rakaats of Salaat after Tawaaf behind the Maqaam-e-Ibrahim due to men crowding there. If empty then there will be no problem. When crowded read elsewhere in the Haram.
8. Not to run between the two green lights which are in- between Safa and Marwa.
9. No to climb on top of Safa and Marwa during busy times.

10. To cut a finger tip length to be released from Ihraam.
Consult the Ulema concerning the laws of the lady experiencing Haiz or Nifaas before Tawaaf-e-Ziyaarat.
Tawaaf-e-Widaa lapses for the lady experiencing Haiz.

The Salaat of Women

The Salaat of women is similar to that of men, apart from some variations in certain Shar'ie Directives that shall be outlined below. Women should study these Shar'ie Directives carefully and perform their Namaazes accordingly:-

1. At the time of "Takbeer -e- Tahreema", the woman should lift up her hands till the shoulders, in such a manner that they are in line with the shoulders.
2. At the time of "Takbeer -e- Tahreema", she should keep her hands underneath her veil, robe, etc.
3. After having executed the "Tahreema", she should now place her hands on the chest.
4. The manner of doing this is that the palm of the right hand should rest on the back of the left hand.
5. The fingers of each hand should be kept well pressed so as to touch one another.
6. When going to Ruku, she should bend just sufficient enough as to let the fingers reach the knees.
7. The hands should be placed on the knees with the knees with the fingers of each hand pressed close together.
8. Both arms should be well pressed against the sides of the body.
9. The ankles should be joined as to touch each other.
10. The knees should be drawn close to each other so that they too touch.
11. The Sajdah should be performed in such a manner that the knees are first placed on the ground.
12. Thereafter, the hands should be placed on the ground in a way that they will finally rest in line with the ears.
13. The fingers should be well pressed together.
14. The head should be placed between the two hands.
15. While in Sajdah, both the nose and forehead should touch the ground.
16. The fingers and toes should all be made to face the Qiblah.
17. The feet should be kept straight but pointing outward towards the right.

18. While in Sajdah, her body should be kept contracted so that the stomach is pressed well against the sides of the body.
19. Her elbows should be placed flat on the ground.
20. After the second Sajdah of the second Rakaat, she should sit in Qaidah in such a way that her posterior rests on the ground.
21. The right thigh should be placed on the left thigh.
22. Both feet should be pointing outward towards the right.
23. Both hands should be placed on the thighs with the fingers joined to one another. The tips of the fingers should be close to the knees but not holding the knees or hanging over them.
24. Like the man, the woman should also, when reading the "Kalimaa-e-Shahaadat" in Tashahud, close her tiny finger and the finger adjoining it (this is called "Aqd") and at the same time, form a circle with the thumb and middle finger and lift the index finger when reading the words "LAAILLAAHA" (this sign is to indicate the oneness of Allaah Ta'ala). Then the finger should be dropped when uttering "ILLALLAHU" However, the closing, and circling mode of the fingers should be retained until the end of the Qaidah.

Rami e Jamaraat (Waajib)

Pelting of the Satan

Pelting Chart – Hanafi / Shaafie

Near Masjid Khaif   Towards Makkah

0	0	0
Small Ula	Medium Wusta	Biq Uqba

Table 1 Pelting

10th Zill Hajj – 3rd Day of Hajj

Pelt only Big Satan – 7 Pebbles

Pelting Times	Hanafi	Shaafie
Starting Time	From Sunrise	From the second half of

		the night of Nahr (Eid) (i.e. 9th Zill Hajj 12pm)
Masnoon Time	From Sunrise to Zawwal	
Permissible Time	Upto pre-dawn of 11th Zill Hajj	
Makrooh Time #	After Sunset	End of 3rd day after Eid
Ending Time	Upto pre-dawn of 11th Zill Hajj	At Sunset

= There is no Makrooh times for the sick, weak and women.

Table 2 – Pelting

11th Zill Hajj – 4th Day of Hajj

Pelt small satan then middle satan then big satan
21 Pebbles

Duaa

After Small Satan After Middle Satan After Big Satan	Yes Yes No

Duration = 20 Aayats facing Qibla

Pelting Times	Hanafi	Shaafie
Starting Time	After Zawwal	After Zawwal
Masnoon Time	After Zawwal of the morning of the 12th Zill Hajj	Before Zohr (Thuhur)
Permissible Time	After Zawwal until Sunset	Until Fajr of 13th
Makrooh Time #	After Sunset	

Ending Time	Before Sunrise of the morning of the 12th Zill Hajj	

= There is no makrooh times for the sick, weak and women

Table 3 – Pelting

12th Zill Hajj – 5th Day of Hajj

Pelt small satan, middle satan and then big satan
21 Pebbles

Duaa

After Small Satan After Middle Satan After Big Satan	Yes Yes No One may leave Mina for Makkah

Duration = 20 Aayats facing Qibla

Pelting Time	Hanafi	Shaafi
Starting Time	After Zawwal	After Zawwal
Masnoon Time	After Zawwal till Sunset	Before Zohr
Permissable Time	After pre-dawn of 13th Zill Hajj	
Makrooh Time #	After Sunset	
Ending Time	On the sunset of the 13th of Zill Hajj	Until Fajr of 13th of Zill Hajj

= There is no makrooh times for the sick, weak and women

Table 4 – Pelting

13th Zill Hajj – 6th Day of Hajj

(for those wishing to stay over)

Pelt small satan, middle satan and then big satan
21 Pebbles

Duaa

After Small Satan	Yes
After Middle Satan	Yes
After Big Satan	No One may leave Mina for Makkah

Duration = 20 Aayats facing Qibla

Pelting Times	Hanafi	Shaafi
Starting time	After Zawwal	
Masnoon time	After Zawwal	
Permissible time	After pre dawn	
Makrooh time	Before Zawwal after pre-dawn	
Ending time	Until sunset	

Wuqoof Chart

Hanafi – Shaafi

Table 1 – Arafaat

Arafaat	Hanafi Fardh	Shaafi Fardh
Time Starting	From Zawwaal of the 9th	From Zawwaal of the 9th
Ending Time	Subhe Saadiq of 10th	Sunrise of the 10th
Minimum Wuqoof time	For a moment	For a moment

Table 2 – Muzdalifah

Muzdalifah	Hanafi	Shaafi
Wuqoof	Moment from Subhe Saadiq to sunrise is Waajib	From Subhe Saadiq to shine of sunrise is Sunnat
When	Upto an Hour before Subhe Saadiq is Sunnat	To spend a moment after midnight is Waajib

Table 3 – Mina

	Hanafi	Shaafi
Staying in Mina on the night of 10th and 11th of Zill Hajj	Sunnah	Waajib

Ayyam e Tashreeq: 11th / 12th / 13th Zill Hajj
When to read Takbeer e Tashreeq?
From 9th Zill Hajj till 13th Zill Hajj- for 5 days.
That is from **Fajr** (in Mina before going to Arafaat) of **9th** Zill Hajj till **Asr** of **13th** Zill Hajj. (i.e. after 23 Salaats)
Sequence of pelting the small, then middle then big is Waajib according to the Shaafis.

Salaatul Janaazah (The Funeral Prayer)

1.) The Janaazah Salaat is in fact a Duaa (prayer and supplication) on behalf of the dead.
2.) The Shuroot (conditions) of other Salaats are applicable to Janaazah Salaat as well.
3.) The Mayyit (the dead) should be placed in front of those performing the Salaatul Janaazah. The Imam should stand in line with the breast of the Mayyit.
4.) Two things are Fardh in Salaatul Janaazah, viz:
    a.) To recite "Allaahu Akbar' four times.
    b.) Qiyaam – to perform the Janaazah Salaat standing.
    There is no Ruku, Sajdah, etc in Salaatul Janaazah.
5.) Three things are Sunnat in Salaatul Janaazah, viz
    a.) Hamd to recite the Praises of Allaah Ta'ala.
    b.) Durood upon Rasulullaah ρ.
    c.) Duaa for the Mayyit.
6.) Jamaat (congregation) is not a condition for the validity of Salaatul Janaazah. Hence, if even one person man or woman performs it, the Fardh obligation is discharged.
7.) The method of performing Salaatul Janaazah: -

a.) The Mayyit should be placed in front with the Imam standing in line with the Mayyit's chest.

b.) It is Mustahab to form 3 rows behind the Imam. If there are only 7 people 1 of them being Imam, 3 should stand in the first Saff, 2 in the second Saff and 1 in the third Saff.

c.) The following Niyyat is then recited (or an intention is made in the mind): "I make Niyyat of performing Salaatul Janaazah for Allaah Ta'ala and as a Dua for the deceased."

d.) After Niyyat recite "Allaahu Akbar" and raise hands to the ears (as in other Salaats) and fold as usual then recite Thana:
"Glory unto You Allaah! All praise for You. Blessed is Your name and Most High is Your Majesty. There is none worthy of worship but You."

e.) After Thana, recite again "Allaahu Akbar" once, but do not raise the hands. After this Takbeer recite Durood e Ebrahim :
"Oh Allaah! Send Your mercy on Muhammad ρ and on his seeds as You sent thy mercy on Ebrahim and his seeds. No doubt! You are Great and Praiseworthy! Oh Allaah! send Your blessings on Muhammad ρ and on his seeds as You have blessed Ebrahim and his seeds. No doubt! You are Great and Praiseworthy! Oh Allaah! send

Your blessings on Muhammad ρ and on his seeds as You have blessed Ebrahim and his seeds. No doubt! You are Great and Praiseworthy.”

f.) After Durood e Ebrahim recite “Allaahu Akbar” once (do not raise the hands), and recite a Duaa for the Mayyit if a Baaligh (of age) male and female recite the following Duaa.

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا. اَللّٰهُمَّ مَنْ
اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ
تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ.

“Oh Allaah, forgive our living and dead, present and absent, big and small men and women. Oh Allaah, whoever among us, is kept alive, by You, let him be kept alive on the path of Islaam and to whom You cause to die, let him die with Islaamic faith.”

If the deceased is not a Baaligh (under age) boy recite:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا
اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا ط

“Oh Allaah, make this child a source of our salvation and the pain of his parting a source of reward and benefit for us. Make him a recommendation for us and the recommendation, which You have accepted.”

If the deceased is not a Baaligh girl, recite the same Duaa as for a Na Baaligh boy but recite on all three places:

“Aj Alha” instead of “Aj Alhu”

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا
اَجْرًا وَّذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً ط

After the Duaa, recite again once, “Allaahu Akbar’. Again do not raise the hands. After this fourth Takbeer make the Salaam as is done in other Salaats.

8. The Imaam recites the four Takbeers and the Salaams aloud and the Muqtadis silently.

DAY TO DAY HAJJ GUIDE

BY

MUFTI AFZAL HOOSEN ELIAS

A DAY TO DAY HAJJ GUIDE

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An Easy Step by Step method on Hajj.

All Praise is due to Allaah, our Creator, Nourisher and Provider. Peace and Blessings be upon all the Ambiyaa υ and upon the last and final Rasul

(Messenger) - Muhammad ρ. Peace and blessings upon his companions who accepted and propagated DEEN (religion) to the entire world.

By the Grace of Allaah, tonight after Maghrib, in Masjid -e- Nabawi ρ, (date: 14th January 2003 - 13 Zil Qaadah 1423), I have decided to pen an easy step by step method on Hajj. This book will comprise of the major aspects concerning the laws of Hajj, practical tips about travel, stay, procedure in the Kingdom, what to do and what not do, so that it will serve as a handy guide and it will alleviate hidden fears especially for the first timer, Insha Allaah. For those who have already made this trip it will serve as a revision and also an update. Any comments, suggestions or criticism are always welcomed.

The book will go through 4 stages, viz:-
Before Hajj in South Africa (or your home country);
Before Hajj in Madinah and Makkah;
In Hajj;
After Hajj;

The book intends to share information on Hajj for the young and old, healthy and sick, children and incapacitated, male and female, first-timer and one who goes often, for one going walking or travelling by bus.

Before Hajj

A potential Hajji should:

1.) Pay all debts before proceeding for Hajj or make adequate arrangements for instalments to be met in their absence, or seek permission of travel from whoever you owe money. It is not good to find yourself making tawaaf and near you is one whom you owe thousands ;
2.) If you have harmed someone, seek their forgiveness. If you have taken someone's valuables, money or property, return everything to their rightful owners. Come before Allaah in front of the Ka'bah and in Arafaat with a clean slate;
3.) It is not necessary to visit relatives and friends;
4.) It is a gross waste of money to have huge get-togethers, Hajj – farewell parties etc. With the amount of money spent on these shows one can send a poor person for Hajj;

5.) It is not becoming of a Muslim to advertise via television, radio or newspaper that one will be going for Hajj on a certain day and will be proceeding from the house to the airport at such and such a time, this is begging;
6.) One should discourage relatives and friends from coming to the airport. One couple goes for Hajj and half the village and tribe is there to see them off. Beside the airport officials getting nervous, many haraam activities take place such as photography, intermingling of sexes, hugging of na-mahrams, Salaat is generally missed and the potential Hajji starts off on the wrong footing. How sad;
7.) Travel light, we have provided a luggage list at the end of the book;
8.) If you are on any special medication, carry them with an additional prescription;
9.) If you use spectacles, take a spare if possible or at least a valid latest prescription;
10.) It is advisable to mark your luggage with a coloured ribbon around the handle of the bag;
11.) Do not write your physical address on the label which your travel agent provided. At some airports there are thieves observing addresses to burgle your house in your absence;
12.) It is best to have someone stay in your home in your absence or let someone constantly check on your home;
13.) Do not forget to have your lights, water and telephone bills be paid in your absence. Lest you return to a 'dark' house with no 'line' to dial out;
14.) Make sure you have:-
    a. A valid confirmed return flight ticket;
    b. A valid, proper Hajj contract between yourself and the Hajj agent, even if it be a dinner-talk arrangement;
    c. In your contract increase the clauses on the delays, postponement and cancellation of flights;
    d. Have the following clauses explained:-
        i. Duration and quality of stay in Madinah, Makkah, Azzizia, 5 days, after 5 days etc.
    e. Make sure you understand your contract from every aspect and angle;
    f. Have a photocopy of your passport;
    g. A valid health certificate;

h. 4 extra photos;

15.) Remember that most Ulema state that it is Waajib (compulsory) to seek education of the basic fundamental laws of Hajj;

16.) Do not read too many books on Hajj. One book may say something and the other may say something else, you will become totally confused. Read ONE reliable, authentic book on Hajj;

17.) Know it is not necessary to memorise tens of duaas before proceeding for Hajj, the least you should know is **???**

18.) Attend Hajj classes. Do not go to those Ustaads who rebuke and classify all others as wrong;

19.) Teach the females the procedure of attending Salaat with Jamaat, how to follow the Imaam especially during the performance of Salaatul Janaazah;

20.) A medical list for the journey has been included at the end of the book (B);

21.) Avoid worrying about horror incidents related to you by those whom you visited or visited you. Every Hajj is unique to ever Hajji. Practically every Hajji will have some sort of difficulty at some stage or another, if this did not happen then when will the cleaning, cleansing and purifying take place;

22.) Separate your Travellers cheques from it's receipts, when packing;

23.) Find out the season in which you going so that you can pack accordingly;

24.) Make sure you have the "Tanazul" drafts before your departure. These days you can have your Tanazul, cash and T/C's in Saudi Riyals;

25.) Rest adequately before your flight/s from your country;

26.) Do not forget to:

a. Read 2 Rakaats Salaat us Safr (of journey) before leaving your home. Pray for an easy and accepted Hajj. Beseech for protection of Imaan, family and property;

b. Once you have decided to go for Hajj, constantly pray 2 Rakaats Nafl Salaat for easiness. Do this regularly, express your weakness and see the results;

27.) You will go to the airport, generally the agent or his deputy or your relative aids you in checking your luggage in and obtaining your 'boarding pass';

28.) You will be given a bar- coded docket as a receipt for your luggage. If (Allaah forbid) your luggage is lost then you will have to produce that docket to place a valid claim;

29.) If you are not going directly to Jeddah but are in transit then make sure you know whether your luggage is going directly or being dropped off with you at the transit airport;

30.) You will proceed with your hand luggage, passport and boarding pass to the immigration area. Here you will be asked to fill in a departure form;

31.) On the passport cover have the following information:-

a. Name – in full
b. Passport number
c. Date issued
d. Expiry date

This information will help you to easily fill any departure or entry form of any country.

32.) You will then go through customs or have your hand luggage scanned after all searchers are done the immigration officer will stamp your passport;

33.) Then you are allowed to wait in the International departure lounge. Await your flight; perform Salaat if it is time. Do not leave your luggage un-attended. Do not be bewildered by the duty – free shops and forget your goals;

34.) Make the Zikr of Allaah in abundance. Your Hajj journey has just started. Welcome.

35.) Have you taken:-

a. Your Ihraam cloths
b. Your walking shoes / footwear
c. Your sunglasses
d. Your head- gear (ladies) – to use whilst in Ihraam
e. Your money – belt – general one , ihraam one
f. Your bags of patience
g. Your tapes to give to the bus driver to play on the long journey between Jeddah and Madinah and then even longer journey between Madinah and Makkah
h. One Kitaab on the laws of Hajj
i. One Kitaab on the virtues of Hajj;
j. One Kitaab on the History of Rasulullaah ρ;
k. We recommend
    i. Kitaabul Hajj by Mufti Aashiq Illaahi (A.R)

ii. Virtues of Hajj by Sheikh Zakariyyah (A.R)
iii. Muhammad ρ – The last Rasul of Allaah by Mufti A.H.Elias

l. Did you listen to these tapes:-
   i. 1 hour virtues and History of Madinah
   ii. 1 hour virtues and History of Makkah
   iii. 1 hour virtues and History of Kaabah
   iv. 1 hour virtues and History of Maqam e Ibrahim
   v. 1 hour virtues and History of Zam Zam
   vi. 1 hour virtues and History of 5 days of Hajj and names and places in Hajj

   You may obtain these tapes from Radio Islaam (011) 854 7021/2/3. We have now completed stage one, i.e. Before Hajj in South Africa or any other country – Alhamdulillaah.

Stage 2: Before Hajj

Johannesburg to Jeddah and stay in Madinah then to Makkah then Umrah and stay before 5 days of Hajj.
Stage 2 can be divided into 5 parts:-

1.) Johannesburg/ Durban/ Cape Town to Jeddah or with a stopover then Jeddah;
2.) To and in Madinah;
3.) To Makkah;
4.) Umrah;
5.) Stay before 5 days of Hajj

1.) Johannesburg to Jeddah

We hope you have ordered sea- food or fruit platter, if the food served on the airline is doubtful. If it is Salaat time on the plane, then certain airlines have a small Jamaat Khana or if possible make wudhu and perform Fardh Salaat, standing in the beginning and then sitting if forced to do so. Generally from South Africa, slightly right to the flight direction is Qibla. If due to uncontrollable circumstances one Salaat missed then make Qadhaa on arrival in Jeddah.

Once your plane lands in Jeddah then alight with your hand – luggage.

You will land at the Hajj terminal. Once in the terminal, generally you are given some free literature. At this juncture, the males and females will be separated. There are plastic benches for sitting purposes and toilet/ wudhu facilities. Take benefit of these. From entry to exit of this procedure it can take 1 hour to 3 hours, so not panic or get excited. Give all female members of your family their own passports. This section is where random health checks are made.

Then you are ushered via officials into another section. Whilst being seated on wooden hospital type benches, each Hajji is given a card to fill in general arrival information. An official checks this card and adds some information on it also. Whilst seated here you can see your women folk and also the normal immigration passport control officers, separated from you by a gate, which is supervised by an official. When the immigration official is free or completed processed a Hajji, the gate supervisor allows one Hajji at a time to proceed. However, there are many immigration officials, some processing the male passports whilst others the females.
These days due to bar codes, sticker systems and computer technology the procedure is much faster. You will then go to another counter where your passport is checked and then to another counter where your passport is checked and then to another standing official who further checks your passport and then you will be lead through a door for a quick, swift, friendly body search.

Now you will see everyone's luggage scattered on the floor. Immediately, locate your luggage and wait for your female companions or if they are before you, they should gather the luggage and wait for you.

These days (+2002) you have the wonderful chance of using the scanning system. So place your luggage for scanning and once the official is happy, he will put a sticker on the bag. Alternatively go to the counter and the officials there will do a random spot check and on satisfaction they will put a sticker on your bags. You must know that every bag, no matter how small it is has to have the sticker to prove it has passed custom check point.

Then one official will check each bag for the sticker and tick it after that the porters will take your luggage- which is loaded on to the trolley – to its respective section of the Hajj terminal. Do not worry, you may get the

impression that they are going to run away with your luggage, but they will take it to the area demarcated for your country, in the Tent Hajj Terminal.

Remember you are not the only one going for Hajj and Hujjaaj are not only coming from your country. For organisation and control purposes each country has its own location, co-ordination area, grouping spot in the Tent Hajj Terminal.

South Africa's gathering spot is to the furthest last right spot when one is exiting from customs into the Tent City.
Once you have passed customs and come out of the concrete building into the Tent City, the United Arab Agency Officials are waiting to take your "Tanazul" draft and process it. This, depending on the crowd can take some time and sweat. Remember, full charge for adults and ½ for those under 12. This draft - "Tanazul" is for:-

1.) Your bus transport from Jeddah to Madinah
2.) Your bus transport from Madinah to Makkah
3.) Your bus transport in the 5 days of Hajj
4.) Your bus transport from Makkah to Jeddah

Sometimes one does not use bus transport from Jeddah to Madinah, but takes a plane instead, then after Hajj, on return to Jeddah airport a refund is obtained from the United Arab Agency officers present at the airport. This also applies to (4.), if one uses a taxi to reach Jeddah to take your flight home.

Due to bar codes, these days (+2002), the procedure is slightly faster at the point where the "Tanazul" is received. However, know you have also paid for your air-conditioned tents in Mina and tents in Arafaat. Be cautious, your agent must not re-charge you for so called upgraded air-conditioned transport on any journey, whether it is from Jeddah to Madinah, Madinah to Makkah or Makkah to Jeddah. If he does so, report him.

Now you are in the Tent City, enough food and drinks of your choice is available. Adequate toilet and wudhu facilities are present and sufficient arrangements have been made for Salaat. There is even a Masjid, near South Africa's located spot.

You have 2 choices:-

1.) Adorn ihram and go to Makkah.
2.) Go to Madinah

To go to Makkah, one has to go by bus.
To go to Madinah one has 2 choices:-

1.) To go by bus which most people (Hujjaj) use or
2.) To go by air.

To go by air the procedure is, firstly change currency into Riyals, then go to the Saudi Airlines and purchase a ticket to Madinah. Average price is around 210 Saudi Riyals, half price for children. They would want you to bring your luggage in front of their offices, approximately 3 hours before the flight.

If you are successful in flying, then on reaching Madinah, you will be given a slip of paper at the terminal, which denotes where your passport is, in which office in Madinah, because the passport was taken away before you boarded the plane for Madinah.

From Madinah airport to your Hotel etc, you will have to hire a taxi at a negotiated price, ranging from 100 to 200 Riyals per taxi. However, if you are in a group of 45 plus then the Hajj Agency of Madinah which is called Adila, upon prior notification will send a bus to the airport, to bring your group to Madinah City, each Hajji paying SR 10. The bus will make one stop at the Adila then straight to your place of residence in Madinah.

However, one must inform your agent that you took a flight so that when arrangements are made for you to go by bus to Makkah then prior arrangements have to be made for your passport to move from aviation office to bus office. Even if you are going by air from Jeddah to Madinah then the United Agency Control Centre in your area will put a sticker on the back of your passport and record that you left from Jeddah either by bus or air. If going by bus, handover your passport to United Agency. When there are 40 to 45 ready to leave for Madinah, names are called out as per passport and then together with your luggage on a trolley you will be ushered off to the bus area. Make sure your luggage is loaded via a hyster onto the bus, make sure all your bags are on the bus, otherwise you will go to Madinah and your luggage will feel lonely in Jeddah.

One will generally expect one's Hajj Agent or his rep or a SAHUC member to be there to aid etc, but do not expect this to happen. If this

happens, pray 2 extra Rakaats. Now you are boarding to go to Madinah, get ready for a 6/8/12 hour journey. If you are going to Makkah get ready for a 2/ 3 hour journey. Before the bus journey to either Madinah or Makkah, try to use the bathroom and toilet facilities properly. The toilet facilities en-route to Madinah (2002) are pathetic. As a rule before journying between Jeddah and Madinah, Madinah and Makkah or 5 Days by bus, drink tea less so that you don't need to use the toilet en- route. At times you want to go to the toilet but on seeing the condition of the toilet, you change your mind.

Comment on those who wear red scarves

Basically there are 3 types of people who wear red scarves:-

1.) Students
2.) Arab nationals
3.) Arab national or others who use this headgear to denote that they prescribe to Salafiaat (non-conformity to any Madhab of Fiqh).

To Madinah by bus and in Madinah / To Makkah by bus and in Makkah

To Madinah

The bus will leave Jeddah and make one/ two stops before Hijri (Government Bus Depot) outside Madinah. The toilet facilities are not good but are improving. Food is adequately available at these stops. At Hijri, the stop is +- 1 hour, your passports are processed. If you are delayed at Hijri then know that there are adequate toilet, wudhu, Salaat, café and medical facilities present inside the building. However, when you alight make sure you know how to return to your Bus. All the busses and drivers look alike. Note the number of the bus, where the bus finally stopped. Use permanent markers as guides not food vendors who are constantly moving.

The above paragraph also applies to journey from Madinah to Makkah when the bus will stop at Hijri and then at "Zul Hulaifah", where one adorns the Ihraam for Umrah. After Hijri the officials will give you a slip of paper. Keep this safely for it contains information where and in which

bag/ section your passport is safely stored. Your agent will ask you to write your name as it appears on the passport and passport number on the slip of paper. When he draws the manifest for his passengers to leave for Makkah, this information will be useful in locating and mobilizing your passport for the journey to Makkah.

En- Route to Madinah

The bus stops so that Salaat can be performed and meals taken. This is an ideal place to feed Hujjaj of other countries. Last year (2002), I was extremely hungry and was eating a meal of curry and rice at 3 riyals in that a huge group of Hujjaj entered the restaurant but due to their tight budget they could not release 1 riyal for a meal. This is a typical case of most Hujjaj. Thus the affluent should feed such Hujjaj and Allaah will reward you abundantly.

On arrival in Madinah

See that your luggage is off loaded. The bus driver on the instruction of the "Adilla" - the name of the "Mohassah" in Madinah will take you to your hotel. First rest and if Salaat is being performed, join in. After resting, take ghusl, put good clothing on, apply perfume (itr), then with full humility go to present your Salaat wa Salaam to Nabiρ.

THE REWARD OF SALAAT IN MASJID-E-NABAWI ρ

There is great reward in performing Salaat with Jamaat in the Masjid-e-Nabawi ρ. It is related in a Hadith that Rasulullaah ρ said that the reward of one Salaat with Jamaat, in my Masjid, is greater than a thousand Salaats (anywhere else), with the exception of Masjid-e-Haraam. The reward of the Salaat with Jamaat in the Masjid-e-Haram is more superior by hundred thousand. (Al-Targheeb Wat Tarheeb).

FORTY SALAATS IN MASJID-E-NABAWI ρ

Hadhrat Anas τ narrates from Rasulullaah ρ that whosoever reads forty Salaats in My Masjid without missing one, it will be written for him that he is free from Hell (Jahannam), and free from punishment and free from Nifaaq (Hypocrisy). (Narrated by Ahmed and is reliable - as in Targheeb Wat Tarheeb Lil Munzari - Vol 2 - pg 215)

SALAAT IN MASJID-E-QUBA

Hadhrat Aseed bin Zaheer Ansaari τ narrates that Rasulullaah ρ said that one Salaat in Masjid-e-Quba is equal to one Umrah. (narrated by Tirmidhi and it is said to be good and rare).

Hadhrat Sahl bin Haneef τ narrates that Rasulullaah ρ said that whosoever made purity (i.e. wudhu) and then came to Masjid-e-Quba and performed any Salaat there, then he has received the reward equal to one Umrah. (narrated by Ahmed, Nisai, Ibn-e-Maajah, Hakim and it is said with reliable chain of narrators,as in Targheeb Vol 2 - pg 218.)

JANNATUL BAQEE.

Near Masjid-e-Nabawi ρ, lies the famous graveyard of Madinah Munawwarah called Jannatul Baqee. Visit this place also and at the time of visiting, present Salaam in this manner:-
"Salaam upon those staying here who are Mo'mins and Muslims and Allaah's Mercy be upon those preceding (us) and coming after (us) and if Allaah wills (Inshaa-Allaah) we also will be definitely meeting you".

Thousands of Sahaabah, Taabi-een and the Pious Predecessors are buried in Jannahul Baqee. Amongst them are the son-in-law of Rasulullaah ρ, Hadhrat Uthman Ghani τ, Rasulullaah ρ's uncle Hadhrat Abbaas τ, his ρ's grandson, Hadhrat Hasan bin Ali ρ and Rasulullaah ρ's son Hadhrat Ibraaheem, and his daughters, Ruqayyaah, Zainab, Umme Kulthum and his aunties and pure wives and his special attendant, Abdullah bin Masood and Abdur-Rahmaan bin Auf τ and Hadhrat Sa'd bin Abi Waqqaas τ are buried there and according to one narration Hadhrat Sayyidah Faatimah's grave is also there.

VISITING THE MARTYRS OF UHUD.

During your stay in Madinah Munawwarah, it is good to go to Uhud, which is the name of a mountain. Rasulullaah ρ said, "Uhud loves us and we love it." (At-Targheeb Vol 2 pg 230.)
In the third Hijri, there was a battle near Uhud. The polytheists of Makkah Mukarramah, attacked the Muslims. Rasulullaah ρ and the Sahaabah τ fought back and seventy Sahaabah τ were martyred at that time.
Rasulullaah ρ was also injured. The enemies wounded him and his uncle Hadhrat Hamzah bin Abdul Mutallib τ, was martyred. The graves of those who were martyred are in one section of the graveyard. Walls have been constructed on all sides .The door is netted so that one can see through, but always locked.

The graves of Hadhrat Hamzah and Hadhrat Mus'ab bin Umair τ, can be seen from the outside and are away from the door. The graves of the other great personalities are near the walls. When present here, make Salaam with the same words which are used for Jannahul-Baqee.

"And Allaah is the One who gives ability and help.
Completed in goodness and All Praise is due to Allaah, the Rabb of the entire universe."

In Madinah

After practically, every Fardh Salaat an announcement is made for the performance of Salaat ul Janaaza. So after Fardh Salaat as normal raise your hands and make duaa, although those around you will not do so. Whilst making duaa the call for Salaat ul Janaaza will be made. "Rajul" - man, "Amwaat"- many, "Tifil" - child. The ladies may also perform the Salaat ul Janaaza behind the Imaam in both Harams. Between the Fardh Salaat and the Salaat ul Janaazah one may read ONLY the tasbeeh e ghurba – wrongly known as Tasbeeh e Faatimah i.e. 33 Subhaanallaah, 33 Alhamdulillaah, 34 Allahu Akbar.

Jumuah

The procedure of Jumuah is as follows: try to go as early as possible to get place. Read the Quraan and make zikr. As soon as Zawaal expires, Adhaan will be given then a +- 4 minute break, perform your 4 rakaat Sunantul Muakkidah, then the Imaam will greet the congregation with As Salaam u Alaikum and another Adhaan will be given, followed by two Khutbas and then 2 Rakaats of Salaat of Jumuah. Then you can complete your remaining Salaat i.e. 4 Rakaats Sunnat Muakkidah and 2 Rakaats Sunnat e Ghair Muakkidah and 2 Nafl. Be cautious do not read Salaat of Jumuah without wudhu.

Ziyaarat

Generally your guide will take you on a visit to various historical sites in Madinah. Taking you to various Masjids and Uhud and then to the date market. Try to go to Masjid e Quba on Saturday walking or by bus/conveyance and Masjid e Qiblatain on Thursday. We will list a few Masjids with a very short history of each and some new photos.

Ziyaarat of Baqi

We include a diagram and some aerial new photos of Janatul Baqi. Also some notes on those blessed ones who are buried there. The women are not allowed to visit Baqi.

Ziyaarat of Masjid e Nabi ρ

Find some new shots of some important areas in the Masjids and a brief history of the pillars of significance found therein. It is good to perform 40 congregational Salaats in Masjid e Nabawi ρ. However, it is not Fardh, Waajib or Sunnat. If not done there is no sin. It is not Fardh/ Waajib or Sunnat to perform Salaat in the “Rawdah garden of Jannat”.

Shopping in General

Avoid taking shopping lists of people, especially relatives and friends. Firstly, you will inevitably buy the wrong item, secondly, it will waste your valuable time, and thirdly, it will eventually create ill feeling between you and those who sent you with the list. It is permissible to shop. Make

the intention of helping/ aiding the people of both these cities. Avoid jewellery shopping especially for others. Know that you may have to pay for overweight and do not spend so much that you do not have money for Damm e Shukr etc.

Ziyaarat for Men and Ladies

Men can present Salaat was Salaam most of the times. In 2002, the Masjid e Nabawi ρ was kept open till 11pm, thus between 10pm to 11pm was the best time for Ziyaarat. Women times are constantly changing. So inquire from the reception for the latest changes. It looks like Government policy to discharge ladies making Ziyaarat. Ziyaarat for ladies is becoming very tedious and also dangerous at times. It is Fardh to protect one's life and Mustahab to go for Ziyaarat.

Ladies in both Harams

In Madinah the ladies section is properly demarcated and ladies may go to the Masjid for Salaat. If they perform in their hotel rooms, it is better. In Makkah, although the ladies section is marked, the large crowds lessen the system and supervision. It is better that the ladies perform in their hotel rooms. In both cases once the crowds swell and touching becomes inevitable, then definitely during those times ladies should perform Salaat in their hotel rooms. The situation gets to such a level of chaos in the Haram of Makkah that maybe some one may rule that the men should stay at home due to fear of being overridden by women.

What to do in Madinah

Besides shopping do the following:-

1.) Perform Salaat with Jamaat, constantly – in fact learn how to perform 2/ 3/ 4 Rakaats of Salaat as Salaat ought to be made. Learn how to perform Salaat ul Janaaza as well.
2.) Try to complete at least one Khattam of Quraan in Masjid e Nabawi ρ, if you go early to the Masjid, you can read ½ juz/para before the Fardh Salaat and ½ juz/para after Sunnat of the Fardh Salaat or after Fajr or Asr, so that Quraan is read and one is not wasting time in the outflow of the Masjid.

3.) Read Durood in Abundance.
4.) Make Ziyaarat of the grave of Nabi ρ / Hadhrat Abu Bakr τ/ Hadhrat Umar τ as often as possible.
5.) Make Ziyaarat of Jannatul Baqi
6.) Visit the places of Historical significance in Madinah.
7.) Walk to Masjid e Quba.
8.) Give charity.
9.) Feed the poor.
10.) Study and educate yourself – for you have a lot of time on your hands.

What you must notice in Madinah

1.) In the Masjid, the blue covered Quraans have the same Arabic script that we use; this is the same in Makkah.
2.) There is a normal time gap between Adhaan and Iqaamat, this gap decreases as the crowd increases, this is the same in Makkah.
3.) The Masjid in Madinah closes, not so in Makkah.
4.) The Bazaars in Madinah close early, not so in Makkah during the last few days before Hajj.

From Jeddah to Makkah by bus

The bus will take you from Jeddah airport to Makkah. It will stop at the Mohassasah office in Ajyad in Makkah. There you will be given two things, a card and a wrist band. Both are important. This card will be plasticized with your photo on it, by your agent. When you receive this card you will officially become a Hajji. This card will gain you legal access to the tents in Mina/ Arafaat. It also has details of your tent location in Mina and Arafaat. The above will not be repeated for it is the same for those coming by bus from Madinah to Makkah. The entry procedure for them is the same as the one coming/ entering from Jeddah to Makkah.

From Madinah to Jeddah for Makkah by air

If you decide to go by air from Madinah to Makkah via Jeddah, then this is the procedure to be adopted. Your agent will inform the necessary offices so that your passport reaches Madinah airport before your flight. You go to Madinah airport, hand your luggage in and receive you boarding pass. Before going into transit they will identify you via your passport and then you will be allowed to board. After a 1 hour flight you are in Jeddah domestic airport, from here you will have to locate the office where your passport went, inform the officials. Now they will allocate a bus for you to take you to the Hajj terminal. This may take time, when you reach the Hajj terminal, go to your countries section. From there you will be put on a Bus to Makkah for Umrah.

Currently, our research shows that the airports of Jeddah are outside the Meeqat and the city of Jeddah is within the Meeqat. That is why one does not have to adorn Ihraam when one goes shopping in Jeddah.

The trip to Makkah from Madinah via Jeddah by air can be lengthy, instead of saving time, one may actually loose time. However, it is good for the elderly, sick, very old and incapacitated who cannot manage the lengthy, tedious 8 to 12 hours journey from Madinah to Makkah by bus. These people can rest in Jeddah airport then proceed.

Umrah- your stay before Hajj

From Madinah to Makkah

Your agent will inform you when you are to depart from Madinah. Plan yourself carefully, prior to that go and present Salaat was Salaam to Nabi ρ and make duaa that Allaah brings you back again to Madinah. The ladies may go to the nearest wall adjacent to the grave of Nabi ρ and present their Salaat was Salaam.

Now make sure that your luggage is on the bus to Makkah. Get ready for an 8/ 12/ 16 hour journey. The bus will first go to Hijri, outside Madinah, for this major passport control/ check etc. Then the bus will go to Zul Hulaifah/ Masjid e Shahjara/ Bir e Ali +_ 12 miles from Madinah. This is where Nabi ρ adorned Ihraam under a tree; try to adorn your Ihraam here. The facilities are excellent. Toilet, shower, wudhu, Masjid amenities are good. However, when you alight, take note of the following:-

1.) Where your bus is parked ;
2.) The number of the bus ;
3.) The colour of the bus ;
4.) Any other landmarks or signs around your bus.

Remember, all busses look alike, so do the drivers, in blue overalls. This is an area where one can easily get lost, confused, worried and we have seen many weeping here. Men and women entrances are separate. One is not allowed to take any luggage into the Masjid. Let valuables be secured somewhere in luggage, with wife etc. Take a ghusl of Ihraam, adorn two pieces of cloth of Ihraam, wear valid footwear, enter Masjid, head still covered, perform two rakaats Salaatul Ihraam, make intention, remove head gear, recite Talbiyyah. You are now in the state of Ihraam. All the restrictions and prohibitions must now be adhered too.

JINAAYAAT - THE PROHIBITIONS OF IHRAAM AND THE DETAILED PENALTY ON THE CONTRAVENTION THEREOF.

The following eight Jinaayaat are prohibited for both Umrah and Haj.

1) Using perfume.
2) For men to wear sewn clothing.
3) For men to cover the head or face and for women to cover the face.
4) Removal of hair.
5) To cut the nails.
6) Sexual intercourse.
7) To discard any Waajib act.
8) To hunt a land animal.

DON'T LIST OF IHRAAM.

The women should take ghusl in hotel and then do the section above in Masjid. If they are in 'Haiz' or 'Nifaaz' then they only have to make intention and read Talbiyyah to enter the Ihraam. Children who can understand should be taught and explained as to what is happening. Children who cannot understand, the Ihraam should be put on them by their guardians. Then the tedious and generally tiresome lengthy trip to Makkah starts. Each trip is a miracle.

Various stops are made, some for Salaat, others for food, for re-fuelling, for spot passport checks. Generally the facilities on the road are not good. It is advisable to alight from the bus and walk around so that the blood circulation takes place. Nearing Makkah, one is given "padkos" – some light meal – zam zam, bread, cake, dates etc, carry an empty plastic packet to carry all this to your room in Makkah. Very near Makkah, one final major check point is done and a guide gets on the bus to take the driver to the South African Mohassasah in Ajyad in Makkah. The bus stops at Mohassasah. The driver is taken by the guide with the passports into the office, officials come and hand you a card and wrist band. Both are important. This card will be plasticized with your photo on it, by you agent. When you receive this card you will officially become a Hajji. This card will gain you legal access to the tents in Mina/ Arafaat. It also has details of your tent location in Mina and Arafaat.

The aids from the Mohassasah accompanying the driver and passengers are taken off at various hotels with their luggage. Make sure you are left at the right hotel, where you are booked in, and that all your luggage is off-loaded. You may have either a voucher for your stay or if you are lucky your agent or his representative will be there to receive you. We suggest that you go to your room and rest.

However, be careful you are in the state of Ihraam, do not have relationship with your spouse, or use perfumed soap, or itr or fragrant shampoo.

Do not forget to take a Hotel card when you are in either Makkah or Madinah. If you are misplaced then you can be re-positioned quickly. Then generally one goes in a group, led by someone experiences to the Haram, many people will be seeing the Ka'bah for the first time. It is good to enter from Babus Salaam, situated on Safa/ Marwah side. *This is not compulsory.* One does not need a valid reason not to enter through this door; there will be no sin or penalty. On seeing the Ka'bah, duaa is accepted. Imaam Abu Hanifa (R.A) would make this duaa: "Ya Allaah accept my duaas, wherever duaas are accepted."

LIST PLACES WHERE DUAAS ARE ACCEPTED

We make duaa: "Ya Allaah, accept our present duaa, past duaa and future duaas." The duration of duaa depends on the temperament of your companions. Do not unnecessarily delay or even rush your companions. Be moderate.

FARAAIDH OF UMRAH

There are two acts from the above which are Fardh:-

1) To adorn the Umrah Ihraam which occurs on making the intention for Umrah and saying the Talbiyaah.
2) To make Tawaaf.

WAAJIBAAT OF UMRAH.

There are two things which are Waajib for Umrah.

1) To make Sa'ee between Safaa and Marwah.
2) To shave or to trim the hair after Sa'ee.

It is MASNOON to make Raml and Idhtibaa' in Umrah.

Umrah is Sunnat-e-Muakkidah.It is Sunnat-e-Muakkidah for that person who was destined to reach Makkah Mukarramah,to perform Umrah once in his lifetime.

More than this is Mustahab.

THEN MAKE UMRAH WHICH IS DESCRIBED BELOW.

Points to worry about

1.) Make Istilaam properly, make intention, then extend your hands towards the Hajre Aswad and kiss the palms;
2.) Make Istibah for all seven rounds;
3.) Make Ramal for the first three rounds only;
4.) Do not hurt, push or harm others;
5.) In the state of Ihraam do not touch the Hajre Aswad or Rukn Yamani;
6.) Drinking Zam Zam;

7.) Make any permissible dua in any language whilst making tawaaf;
8.) Do not forget to make the 9th Istilaam before going for Saee;
9.) Do not sprint, dash between the two green lights whilst performing Saee;
10.) Ladies must not jog between the two green lights whilst performing Saee;
11.) Do not forget to perform 2 rakaats Waajibul Tawaaf after Tawaaf ANYWHERE in the Haram;
12.) One may combine tawaafs and then perform the Salaats in one session later;
13.) 2 rakaats Salaat after Saee is Nafl;
14.) Specify, stipulate and confirm the price that the barber is going to charge for shaving your head before sitting on his chair, generally they trick you by showing 3 fingers but end up, quarrelling, demanding 5 Riyals and they will tell you that 3 Riyals for "Qasr"(trimming) and 5 Riyals for Halq.
15.) Whilst your head is being shaved 3 acts are Mustahab:-
    a. Face Qiblal;
    b. Smile;
    c. Read Takbeer, Tahleel;
16.) After the men are out of Ihraam they can cut about 20/25 mm, finger tip length of hair, from the ladies, to take them out of Ihraam. This can also be done before you remove your hair.

Now if you want to you can eat ice-cream, drink tea/coffee and go back to the hotel room. Make ghusl and dress in normal Shari clothing.

What to do know in Makkah, before re-adorning Ihraam on the 8th Zill Hajj

1.) Perform Salaat with Jamaat regularly;
2.) Between the Fardh Salaat and the Salaat e Janaazah, one may perform 2 Rakaats of the Sunnats, if there is to be performed.
3.) Make as many Tawaafs as possible; the best time to make Tawaafs is 11pm to 2pm. It is reported in Tirmidhi, "Whosoever visits my house and performs 50 Tawaafs, returns home like one whom his mother has just given birth too (free from minor sins)". So make 50 Tawaafs;
4.) It is permissible to perform Umrah before Hajj;

5.) More Tawaaf is better than more Umrah;
6.) Try to make 1 Khatam of The Noble Quraan in Makkah;
7.) Perform your Qadha Salaat;
8.) Value the place;
9.) It is permissible to shop but do not overdo it;
10.) Eat good food and sleep well;
11.) Do not claim to be an authority on Islaam, when you are not so;
12.) Attend the various programmes of reliable Ulema;
13.) Avoid acts of Bid'at and Shirk, strictly;
14.) Do not congregate in hotel lobbies and waste away your most valuable time;
15.) Avoid unnecessary company;
16.) Understand you are valuable, you are a Muslim, make duaa for the entire Mankind;

Visit to Jeddah

If one wants to go to Jeddah then the procedure is as follows; generally the agent charges a normal fee and arranges a day trip to Jeddah. This includes a visit to various Masjids, some graves, lunch and shopping. If you want to go with your family, then go to the Mohassasah office with one photo each, then at the office, a permit will be issued to you for the day trip, use it on that day. On the road to Jeddah, both going time and coming time there will be policemen to verify entry documents.

Wheelchair information

It is permissible to use a wheelchair for the journey, on the journey, for Tawaaf, for the 5 days etc. If one has one's private wheelchair then one has to go to the governmental offices situated behind Safa/Marwah for a weekly permit. This will allow you to enter the Haram. The disadvantage of this is, daily permission is to be sent.

It is better to get a government approved and serviced wheelchair from one of their outlets. In 2002 it was near the general Hospital in Ajyad. They may take a deposit or your Mohassasah card. On returning the wheelchair you will get back your deposit. However, get a wheelchair that does not have a foot pedal but rather a plastic strap. If it does have a metal foot pedal than be cautious as to how you push the wheelchair. Pushing the

wheelchair onto others from the back is extremely painful and you may injure someone on the path very seriously. Be absolutely considerate of others. In the 5 days the wheelchair can be used to load the luggage.

The Walking Hajj

Before discussing the 5 days of Hajj, day to day, some useful information on the walking Hajj has to be shared. Mufti Aashiq Illahi Bulanshari Muhajir Madani (A.R.) once asked me how I perform Hajj, after I explained he gave a suggestion that we go to Arafaat and pitch a tent and spend the day under it. I replied, that we are South Africans, we are made out of Sugar Candy and that we will melt and die. However, on reaching Makkah, whilst having various question and answer sessions on the roof top, I promoted the idea and eight of us were ready.

The plan of action was simple, each one of us were going to bring 1 metre of nylon rope, 1 single bed sheet and some big napkin pins. Upon reaching Masjid e Namira in Arafaat, instead of going to the South African tents which is about 3 kilometres from Namira, we looked for the first suitable spot and using the equipment we pitched a tent. We then passed the day of Arafaat under these make shift tents. The next year our numbers doubled and ever since it has been on the increase.

Another strategy was that we used when we were around 300 people was to read Fajr on the Mina/Muzfdalifah border. This meant leaving the South African tents before Fajr and making Fajr at the Mina/Muzdalifah border at the first time then proceeding immediately to Arafaat. Then we used to camp at Namira and then proceed to Muzdalifah/ Mina border to camp for the night of Eid. In this way we have a head start always. It worked and still can work for those groups which do not have large numbers.

However, our numbers swelled to 1500, when the currency exchange rate was good and the total South African contingent was 7000, now we average around 800 to 1000. Moreover, many have learnt what and how we plan the walk and have started to lead their own groups. All Praise is due to Allaah, we encourage such groups and make duaa they increase.

Due to huge numbers we added new methods and techniques. Huge South African Banners and flags, we have divided groups into 50's with their

own sub Ameers. We use neon- ribbons as markers. Ladies adorn them on the back of their heads, whilst men wear it at the back of the Ihraam. A group in proportion to total quantity are appointed to serve as "sweepers". This is to ensure that no one is lost/left behind/misplaced.

Although we clearly state that it is good to walk. It is better, easier, cheaper, safer, hassle free, comfortable and more rewarding to walk. Some Ulema go from hotel to hotel and even over radio stations try to discourage walkers. But this seems to have an adverse effect, the more propagation against walking the more people that walk. It can be safely and academically proven that it is more rewarding to walk. I do not want to go into the academics here, but will soon Insha – Allaah deal with this matter in a separate treatise. These days we walk to the South African tents in Arafaat and so far we have, by the Grace of Allaah Only, returned more than the quantity we started with.

The stride goes on, if you are fit, healthy, young and not incapacitated, then walk. It is permissible to use the busses.

Walking requirements

1.) A good, knowledgeable, pious, strong Ameer who can make a decision and is certain of what he is doing;
2.) Banners/ flags/ markers and ribbons must be used if group is more than 100;
3.) Good inter communication system between leader in front and Ameer in the centre and sweeper in the back;
4.) A good pair of footwear which is Shari compliant. Females may use any footwear of their choice, whilst male's footwear must have the raised foot bone exposed and the ankle bones bare. Use the footwear before the 5 days so that you become accustomed to it;
5.) Long umbrellas for men who are later going to use it as a walking stick and colourful short umbrellas for females, so it can be used as markers later;
6.) Essential little medication;
7.) A few books to read;
8.) Hajji mat with pillow;
9.) Backpack if possible;
10.) The lighter the better;
11.) Pair of sunglasses;

12.) An empty plastic bottle of water;
13.) Small empty plastic bag for stones.

The walking road has many facilities and amenities. It is a tar road, plenty of food and drinks available on the route. There are water sprouts every 12 metres and shower/ toilet facilities every 50 metres and clinic facilities every 300 metres. No bus fumes, no other form of traffic, only walkers. The road is marked to indicate how far to Arafaat. The first two walks are done in air extracted blower fans from Makkah to Mina and we also walk in sheds. There are sheds from one end of Mina to the other, and we walk mostly in the dark. That is why; the route to take is to walk. By walking, you make your Hajj, by taking the bus, the Hajj is made for you.

They have now put benches to rest between the water sprouts. There is also a Pilgrims Rest Service area where one can stop to find all necessary facilities therein. In the bus if you have companions who are troublesome, you are stuck with them but if you can avoid walking with troublesome people. However, if you are not well, weak, incapacitated, then don't walk. It is not permissible for the husband to walk and send his wife with the bus or visa versa.

Hajj with the bus

Take all that has been stipulated under section for walking but one may use a small bag and not necessarily a backpack. Travel lightly. Some agents arrange private transport at a further cost. In all cases, note and be informed from where and at what time your bus is leaving. Make sure you are at the correct spot and right time to travel. This applies for all journeys, whether from Makkah to Mina, Mina to Arafaat, Arafaat to Muzdalifah, Muzdalifah to Mina.

Generally the bus has difficulty in reaching Muzdalifah. Make sure and be certain that the bus leaves you in Muzdalifah and not on the out skirts. Also many times the bus leaves you in Muzdalifah not to return. So you must walk from Muzdalifah to Mina. Know the road to your tent/ camp in Mina. In most cases you will have to make you own arrangements from Mina to Makkah and after Tawaaf e Ziyaarat find your own transport back to Mina. Try to excess the Saptco Public Transport or take a taxi +- SR 10 per passenger.

If your agent has arranged private transport from Makkah to Mina, be on time. Try not to use the transport back to Makkah or Azzizia on the 5th Day of Hajj. It is absolutely chaotic and everyone is rushing back to Makkah. The roads are jam packed and this short trip can take hours. Take a slow walk back to Makkah, make many stops, rest a lot, do not rush, there is enough food, water, toilet amenities available on the road path.

Information on walking

We have explained the basic requirements to be taken. The lighter the better, more Talbiyyah the easier. This applies both to walking and bus. You should have a vague idea of the route. This will aid if you get misplaced. You will not get lost. When over 50% of the Hujjaj are walking in one direction, how can you get lost.

There is enough food/ fruit/ drinks on the walking road. You will not Insha Allaah die of starvation as some agents tell you. I do not think that up to date, one Haji died on the walking road out of starvation. You should know when you are walking and have a rough idea of where you are stopping, walk slowly. You are doing the walking Hajj not the running Hajj. You should walk at a normal pace, so that the slower ones are catered for. You should serve others and not want to be served.

The most difficult walks are from Masjid e Namira to the tents. This is because you now walk for +-3 kilometres on road that has every type of vehicle on it. Lately the government is trying to devise a system whereby all busses etc will stop at the outer ring road and the inner roads will be free from vehicles. They have succeeded to a great extent.

Wheelchairs are available outside the Haram, At times it is better to use the wheelchair, than to go by bus. Weigh the pros and cons and make the decision. We have walked with elderly people on wheelchairs and babies in prams, 79 year old men, 69 year old women, 6 year old children and those who have the last ailment. No one dies, all survived. Most of them are still alive as I write. When a person makes Umrah 7 times around the Ka'abah it is about 0.5 kilometres. Between Safa and Marwah is about 375 metres, thus 7 rounds is equal to 2.6 kilometres. Thus in Umrah you walked 0.5 + 2.6 + 0.5 = 3.6 Kilometres. You did not faint etc. The distance between

Makkah to Mina is 3.9 Kilometres till the tent is around 4.5 Kilometres. It is easy, our suggestion is that you try the first walk, between Makkah and Mina, if you find it easy and comfortable then attempt the next.

The distance between Makkah and Mina is around 4.5 kilometres = about 3 hours
The distance between Mina and Arafaat (till the tent) is around 12 kilometres = about 5 hours
The distance between Arafaat and Muzdalifah is around 5 kilometres = about 2 ½ hours
The distance between Muzdalifah and Mina is around 5 kilometres = about 3 hours
The time varies due to pace, number of stops, duration of stops, climate and co-ordination.

The 5 days of Hajj by bus

At the time stipulated and place of pick up, you will board the bus to Mina from Makkah on the first day. This can take from 15 minutes up to 2 hours. The bus has to make 2 loads as per government requirements. From Mina after Fajr, sometimes your turn may come up to 10 am, do not panic, the authorities will make sure you will get to Arafaat. Wait your turn, then board the bus and it will take you to Arafaat, this can take anything from 1 to 4/5 hours.

After sunset, wait your turn. The bus will take you to Muzdalifah. This can take a long time and be most frustrating. Generally the bus does not come back to pick the first lot but stays with the second lot. Even the second lot is not taken to the Mina tents but left on any bridge or spot near the tents for you to find your way. Very few busses take passengers to Makkah, unless privately arranged or private transport properly organised. From Makkah there is a private transport organised by your agents or public transport by way of busses, official legal 'taxis' or public private 'taxis'. Agents arrange transport to reach Makkah etc, after the 5th Day of Hajj. It is better to walk back as explained earlier.

Ladies and men in 5 days

In the tent, men and women are separated in Mina and Arafaat work out a method of communication so that when the need arises, one is able to call one's partner. Some groups use mike systems, when calling for someone, be clear otherwise the wrong person may respond.

In Muzdalifah, one is lying near one's spouse etc because there are no official tents in Muzdalifah. Toilet facilities are different in Mina, Arafaat, on the road and in Muzdalifah. Try to convince your agent to have separate sitting facilitates for men and women in the eating areas of the hotel.

The 1st day of Hajj in Mina

THE FIRST DAY OF HAJ.

8th ZIL HAJ.

On this day, after sunrise, all Hujjaaj will go to Mina after being in the state of Ihraam for Haj.

1) The mufrid and the Qaarin will both have their Ihraams on already.
2) The Mutamatti and those residing in Makkah will all adorn their Ihraams for Haj on this day. It is Sunnat to take ghusl before adorning the clothes of Ihraam. Thereafter one should read two rakaats of Ihraam and make the intention for Haj and then recite the Talbiyaah. One has entered the state of Ihraam after reading the Talbiyaah. From this moment, all the previously mentioned prohibitions of Ihraam apply.

In this state of caution proceed to Mina. Mina is about three miles away from Makkah Mukarramah. It is a wide field between two mountains. One should remain in Mina from Zuhr time on the eighth of Zil Haj upto the morning of the ninth of Zil Haj. To perform five salaats in Mina and to stay the night in Mina is Sunnat. If one stayed the night in Makkah or went ahead to Arafaat on this night, then it is Makrooh.

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Try to use the toilet facilities in non-busy times. The water in the toilet tap which has made you clean after passing urine and stool can be used for wudhu also. Aid the one in front of you in the wudhu lane, hold his Ihraam cloth, watch, specs etc. Do not jump the queue, but rather allow the emergency cases to go through. If the queue for wudhu is very long and the time of Salaat is running out encouragement towards making only the Fardh of wudhu should be given. Most of the time the facilities along the road attached to our camps are easily accessible and quiet.

The ladies and those who have difficulty in moving from one spot to another should be taught how to go to and from the tent/ toilet areas. If you go outside the South African tent area, go in groups, make mental markers and avoid this when there is a rush outside. Avoid times of possible stampede occurrences like before and after early/late times of stoning jamaraats.

Organise the group, get a reliable Aalim to lecture after every Salaat, if possible. Do not waste your time, read Talbiyyah a lot. Make Quraan Tilaawat and zikr. Avoid, over eating, over talking, gossiping, back biting, fighting, quarrelling, dashing and wasting the food, pushing to get into the toilet or busses, shouting unnecessarily etc Your bags of patience can be used here.

Do not harm, hurt or injure anyone and do not let others harm you. Do not worry about what other groups are eating and drinking. Many make

ludicrous statements such as 'in our tent so and so big Moulana is with us, only our stay in Mina is accepted'; 'Only in our tent the special mercy of Allaah is descending'; 'Only in our tent we have understood the real purpose of Hajj, others are wasting time'; 'In our tent the big 'cats' are with us' and so on and so on. This is the Satans deception. Avoid it.

Also in the night many tents engage in Bid'at. Avoid attending these gatherings. Any action which is a Bid'at at home does not all of a sudden become an action of 'Thawaab' (reward earning) in Mina/ Arafaat etc. If you cannot engage yourself in Tilaawat of Quraan etc, then sleep. Do not waste time in vain and futile talk which leads to nothing. Try to get up for Tahajjud. Value yourself, understand your status, and make duaa for Mankind.

2nd Day – To Arafaat then the night in Muzdalifah

THE SECOND DAY OF HAJ.
9th Zil Haj.

On this day, the greatest rite of Haj is carried out, that is the stay at Arafaat or "Wuqoof e Arafaat". Without this stay, the Haj is invalid and will not be redeemed through penalty.

After sunrise, when the sun has spread a little, leave Mina and proceed to Arafaat. Arafaat is about six miles from Mina. Some elders have recorded the reading of the following duaa when proceeding to Arafaat.

"Yaa Allaah, I turn towards You and rely on You and have intended to please You. Thus forgive my sins and make my Haj Mabroor (accepted), and have Mercy on me and do not deprive me and make my journey a blessed one and fulfill my needs in Arafaat. Definitely, You have Power (control) over all things. Yaa Allaah, make my moving in this morning a cause for obtaining Your Pleasure and a means of removing Your Displeasure. I move towards You and rely upon You and I have intended for Your Pleasure, so make me amongst those in front of whom You will boast, in front of those who are better and more superior than me. I ask of You, permanent forgiveness and security in this world and in the Aakhirat

and send Durood upon the best of creations, Muhammed ρ and upon his household and upon his companions."

On sighting the Jable Rahmat (which is a mountain in Arafaat) recite

"Alhamdulillah, Subhaanallah, Allahu Akbar." and make whatever duaa you desire or else make the following duaa.

"Yaa Allaah, I turn to You and relied upon You and have intended to please You. Yaa Allaah, forgive me and accept my repentance and fulfill my requests and wherever I turn let there be good. I mention Your Purity and All Praise is for Allaah and there is no One worthy of worship but Allaah and Allaah is the greatest."

The time for the stay in Arafaat is anytime between zawaal on the 9th of Zil Haj upto predawn on the 9th. To be in Arafaat in the state of Ihraam during this time, even for a a little while, or while passing through means that one has fulfilled the Fardh obligation of Wuqoof e Arafaat. If, on the other hand, one misses an opportunity to spend even a little while in Arafaat, then the Haj is not made.

It is Waajib to stay in Arafaat from after Zawwal till sunset. If one does not reach during this time but later in the night then Haj will still be made.

It is Mustahab to take ghusl after Zawwal and if no opportunity arises for this, then make wudhu, perform Zuhr at it's first time and commence the Wuqoof.

The Sunnat method is to perform Zuhr and Asr Salaats together with the Ameer of Haj (i.e. to perform Asr during the time of Zuhr.).There is a big Masjid called Masjid e Namarah,wherein the Imaam performs these two Salaats together.However,because all people cannot get there and all cannot fit into this Masjid and the reading of the two Salaats together without an Ameer is not proven the Hanafi Ulemaah of Indo Pak have granted a Fataawaa that these two Salaats should be read at their normal times in the tents with Jamaat. The Zuhr should be read on its time and the Asr on its time. The remaining time should be spent making Zikr and reciting the Talbiyaah and making duaa.

THE MASNOON METHOD OF WUQOOF E ARAFAAT.

One can make Wuqoof in any place in the field of Arafaat, from after Zawwal until sunset. The best place to perform the Wuqoof is the Jabl e Rahmat, which is the famous mountain near which Rasulullaah ρ made Wuqoof. If one cannot find the specific location, then the nearer one gets to it the better. However, if one has difficulty in going to Jabl e Rahmat or fears that he will find it difficult to find his tent, then one may perform the Wuqoof in the tent.

The best and most superior thing to do is to stand facing the Qibla until Maghrib with raised hands making duaa. If one cannot stand for the whole duration, then one may sit for a while and when one's strength returns, stand again. For the whole duration, one should be engaged in Zikr, Tilaawat of the Qur'aan, Durood Shareef and Istighfaar. This must be done with utter humility, sincerity and in a pleading manner. At intervals one should recite the Talbiyaah. Make duaa for both Deeni and worldly needs and for your acquaintances, friends and for those who had specifically requested for duaas from you and for all the Muslims in general. This is a special time for the acceptance of duaas and should not be missed. On this day one should not engage in unnecessary talk but should spend all one's time in Zikr and duaa.

DUAAS IN ARAFAAT.

In Tirmidhi, it is written that Rasulullaah ρ said that the best duaa is the duaa of the Day of Arafaat and the best that I and the Ambiyaaa before me prayed is:

"There is no one worthy of worship but Allaah. He is Alone. He has no partner. For Him is the Kingdom and for Him is the Praise and He has Power over all things."

In Manasikh, Mulla Ali Qari τ reports from Tibrani that amongst the duaas of Nabi ρ during the time at Arafaat, is this one:

"Yaa Allaah, definitely You see my place and are listening to my words and You Know that which is outside of me and that which is inside me and nothing is hidden from You about my affairs. I am steeped in restrictions (difficulty).I am dependent. I am in need, seeking refuge, admitting to the fearful sins and acknowledging it. I ask of You like one who is destitute. I plead humbly in front of You like a humiliated sinner and I call You like one who calls in fearful calamity and like one who calls You bowing his neck and whose tears are rolling and whose body is thin for You and whose nose is soiled by dust. Oh my Rabb, do not deprive me and be a great Aid and a great Mercy. Oh One Who is the best of Answerers(of requests),and Oh the best One Who gives Generously."

Imaam Bayhiqi τ has written in Shu'batul Imaan, that Hadhrat Jabir τ narrates from Rasulullaah ρ, that whichever Muslim, on the day of Arafaat, after Zawwal, while facing the Qibla says:

A hundred times
Then, a hundred times Surah Ikhlaas.
Then, a hundred times the following Durood:

Then Allaah says: "Oh my angels, what is the reward for my servant. He has made My Tasbeeh and My Tahleel and mentioned My Greatness and Dignity and obtained My (Ma'rifat) Knowledge,and has mentioned My Status, and has sent Durood upon My Nabi. Oh, my angels, You be witness that I have Forgiven him, and accepted his own intercession and if My servant seeks My intercession for all those in Arafaat, then I will accept his intercession."

Hadhrat Ali (May Allaah Honour his face), narrates that Rasulullaah ρ said that he and the previous Ambiyaaa made the following duaa:
"There is no one worthy of worship but Allaah. He is Alone. He has no partner. For Him is the Kingdom and for Him is the Praise and He has Power (Control) over everything. Yaa Allaah, create celestial light in my heart and light in my ears and light in my eyes. Yaa Allaah, open my chest and make my affairs easy and I seek refuge in You from the whispers of the chest and from the disorganisation and from the trials of the grave. Yaa Allaah, I seek refuge in You from the evils of those things that enter the night and from those things that enter the day and from the evil of those things which the wind takes and moves and from those difficulties which are created in these times."

It is reported of Hadhrat Abdullah bin Umar τ that in Arafaat, after Asr salaat, he used to raise his hands and be engaged in Wuqoof. He used to say:

And this duaa:

"Yaa Allaah, Keep me steadfast on Hidaayaat (Guidance), and purify me through Taqwa (piety) and forgive me in this world in the Aakhirat."

Thereafter, he let his hands loose and stood silently for as long as it took one to recite Surah Fatiha, then he raised his hands once more and repeated the above procedure. (Hisn Haseen).

Make the above mentioned duaa and any other duaa one desires to make, and in whichever language one prefers. Pray with utmost attention, sincerity and humility. Duaa is actually that which comes from the heart. Particularly those duaas which have been proven for this occasion from the ahadith such as those mentioned above, should be read. The Talbiyaah should be recited in between duaas.

Many duaas have been reported from Rasululllah ρ which are not restricted to any time or place. These duaas can be prayed at all times. These have been gathered in the "Al Hizbul A'zam" and "Munajaat e Maqbool". One may read as much as one desires from these books in Arafaat. There is alot of time (in Arafaat) ,so one can read a great deal and ask in abundance. Some elders from here have also drawn up duaas which may be read. There is no harm in reciting these as well. It is, however important to recognise those duaas which are sunnat and which are proven to be so.

The movements by both walk and bus have been explained. Whether you walk to Arafaat or go by bus, rest and sleep. Remember that the Wuqoof time is after Zawwaal, do not make yourself tired before that. After Zuhr have your lunch and then try to stand in the open and make duaa, if you cannot do that, then do it in your tent. If you cannot do that then sit, if you are weak, then lie down and make duaa. Deen is easy, do not make it difficult.

Do not venture to leave your tent in Arafaat alone, you will get lost. If you want to move around, go in groups who understand the roads and have a sense of direction. It is not necessary to go to Jabal e Rahmat in Arafaat. Generally there are water tanks on the road- side, there are water outlets by way of hose systems. Use that to take a Sunnat ghusl in Arafaat.

Writing someone's name on the sands of Arafaat in the hope that that person is going to come to Arafaat or writing a person's name on a paper, then tying it in a cloth then hanging it on a branch of some tree in Arafaat or to greet Arafaat on behalf of someone, these actions are acts of Bid'at with no proofs, avoid them. Similarly, to map out along side another grave in Jannatul Baqi, thinking that by so doing one is going to be buried there is an act of sheer ignorance and Bid'at. To embrace and shake the hands of a na- mahram (one whom you can marry) in Arafaat or anywhere else is Haraam (prohibited). Do not end your Arafaat stay with a Haraam act.

In Arafaat the toilet/ wudhu facilities are not so good, have patience. Do not leave your tent immediately after sunset, when the official permission is given to do so. Generally there is such a rush of people departing for Muzdalifah that it is highly possible you will get hurt. Wait your turn and board the bus. Make sure you are left in Muzdalifah, anywhere, it does not matter.

The big Masjid in Mina is called Masjid e Khaif. The big Masjid in Arafaat in called Masjid e Nameera. The big Masjid in Muzdalifah is called Masjid e Mahshar al Haram. If all the busses have moved or due to some reason your transport fails, then have a vehicle, set the price, be certain of it, then go to Muzdalifah. If you are going to walk to Muzdalifah, let the others go, the later you leave the better. According to other Mazhabs, pelting of Satan in Mina can start after Midnight, thus they will leave Muzdalifah by 11 pm to reach Mina by 12 pm midnight, in order to pelt. Thus if you make a late entry into Muzdalifah you will find space in Muzdalifah. Make wudhu on the road just before Muzdalifah. Then as is the case with both the Harams, the outsides are full but there is place on the inside. So we enter and the first space we get perform Maghrib and Esha with one Azaan, one Iqaamat. We generally find space after a little patience and a lot of duaa for 300 people to make Jamaat. When you walk into Muzdalifah you will walk 5 in a row, then within a few minutes, you will walk 3 in a row, then within a few more minutes, you will be in single file. Just keeps sight of your group markers etc.

After performing your Maghrib and Esha, do not stop; proceed to the Muzdalifah/Mina border as far as possible. The facilities in Muzdalifah have greatly improved (2002). They have pitched an overflow of tents of Mina into Muzdalifah. Generally not occupied on the night of Eid, which is the night of Muzdalifah. These tents have similar facilities as those tents in Mina. One may be lucky at times to use them if it not pre-occupied by others.

On reaching Muzdalifah/ Mina border pick up pebbles. It is called 'Mabeet' in Arabic. 49/70 pebbles, date pit size, wash them and you may require the use of a small torch. Generally food outlets in Muzdalifah are not many. But road side vendors provide the necessary tea/coffee and biscuits. It is now moving towards winter (2002), so expect cold in Muzdalifah. This makes walking easy for one is doing so in the dark and in winter. The rest/sleep in Muzdalifah is miraculous in nature. A little sleep makes one fresh for the next day - which is full of activity.

The error made in Muzdalifah is many make Fajr before time. Adhaan is given during Tahajjud time and Fajr is also performed before its time, just to get away from Muzdalifah. Do not do this. At the first time of Fajr, Adhaan should be given, Fajr performed and then Wuqoof (stay) is made. This is Waajib for Hanafis. After Wuqoof proceed to Mina, by the time one crosses the Muzdalifah/ Mina border it is always the preferred time, sunrise.

One can also send off the ladies in the night of Muzdalifah to Mina with guides, mostly mahrams. This is what Nabi ρ did. Nabi ρ sent off his ladies due to congestion in Muzdalifah. The guides must come back to Muzdalifah to spend the night therein. Go through the shed which extends from one end of Mina to the other. While walking in the shed try to keep in the centre beam. Hujjaj usually camp on the sides of the shed because their tents are in a distance. They generally spend the next few days here, under the sheds. Food is available, toilet/ shower facilities are available and the jamaraats are accessible via the sheds.

The 3rd Day

THE THIRD DAY OF HAJ - 10TH ZIL HAJ.

On this, the tenth day of Zil Haj, there are many duties to be performed.

Firstly, there is the Wuqoof e Muzdalifah, which is from the starting of Fajr upto sunrise. If a person did not wait for sunrise but proceeded before this then the Wuqoof is performed. This is sufficient for the performance of a Waajib. Read the Fajr Salaat in Muzdalifah. However the Sunnat method is to stay until sunrise. One can make Wuqoof at Muzdalifah wherever one desires, except at a place called Waadi Muhassar, for this was the place where the Ashaab e Feel got punished. It is best to perform the Wuqoof at Jabl e Qazaah. If one cannot reach there due to the crowds then one can stop wherever possible and read one's Fajr Salaat in the dark (on it's first time) and perform the Wuqoof. This Wuqoof also should be utilised for making duaa in abundance, such as the Talbiyaah, Takbeer, Tahleel, Istighfaar and Taubah. Many people make the mistake of moving directly to Mina and some stay in Arafaat for one or two hours and go to Mina in the night. These people are deprived from the stay at Muzdalifah and the Wuqoof after pre dawn. As mentioned previously, this results in the discarding of the Wuqoof and Damm becomes necessary.

FROM MUZDALIFAH TO MINA.

Proceed to Mina when there is enough time to perform two rakaats before sunrise. To delay longer than this in departing is against the Sunnat. It is better to take along seven pebbles (the size of a small date pip) from Muzdalifah. To take these from elsewhere is also permissible.

RAMI (PELTING) OF JAMARATUL UQBAH IN MINA.

The first thing to be done on reaching Mina is the Rami of Jamaratul Uqba. There are three pillars in Mina. They are called Jamarah and Jamar.

That which is near the Masjid Khaif is called Jamarah e Ula. Then comes the Jamarah e Wusta. At the end is the Jamarah e Uqbah or Kubrah. Around these pillars are walled circles in which one should throw one's pebbles. The actual throwing of the pebbles is called Rami.

On the tenth of Zil Haj, Rami must only be done of the Jamaratul Uqbah. On reaching Mina, pass the other two Jamarahs and proceed to the Jamaratul Uqbah. Pelt it with seven pebbles. The recitation of the Talbiyaah ends with the pelting of the first pebble. All three types of Haj, Tamattu, Qiraan and Ifraad will follow the same procedure. When making Rami, start pelting every pebble with the recital of Takbeer and this duaa.

"I take the name of Allaah and pelt. Allaah is the greatest. My action is to humiliate the Shaitaan and to please Rahman(Allah). Yaa Allaah, make my Haj Mabroor, and forgive my sins (totally and completely) and approve of my Sa'ee (make it deserving of reward.)"

Besides Takbeer, it is permissible to say:

but it is undesirable to leave out Zikr completely.

The Masnoon time for Rami of Jamaratul Uqbah is from Sunrise upto Zawwal. It is permissible to do so from Zawwal to sunset. However,to do this after sunset is Makrooh.

In other words, the time for performing the Rami of this Jamarah is from sunrise on the tenth upto the pre-dawn of the eleventh of Zil Haj. There are, however the Makrooh times which should be avoided.

The rules differ for those who are sick, weak and for the women. There is no Makrooh times for the sick, weak and for the women.

It is not proper for those who are able to do Rami for themselves to delegate this work for others to do on their behalf. Doing so will make one a sinner and Damm becomes Waajib. Those who are making Rami for another should do so after sunset due to the crowds and the bustle at other times. Women will have no difficulty in making Rami in the night. If one did not make Rami even until the pre dawn of the eleventh, then one should do so on the eleventh, but it will now be regarded as Qazaa and Damm is also necessary

This is a day of many duties. The Haji who does not plan may end up ill, sick, tired, lost, confused, giving Damn and getting frustrated. So read, study, take some advisors. After you have reached your tents go and rest. Do not attempt to pelt Satan, unless you are experienced and sure of what

you are doing. Rest, perform Zuhr, eat lunch then in organised groups go to pelt the Big Satan. On approaching the big Satan, remember you are reciting Talbiyyah which is stopped on the release of the first pebble when stoning the Satan.

The underlying applies to all the pelting on all the days. Near every Satan there are pillars. These pillars are all white and at each of these pillars there are police. So the safe way is, group together near one of these pillars, have a flag. Make sure everyone knows the flag type and on which side of the huge pillar the group is. Sometimes the husband is on one side of the pillar whilst the wife is on the other side, both weeping, or both happy, that they lost each other. Do not just rush and pelt. You will injure yourself. The group should go in pairs –husband and wife; brother and sister; mother and son etc- to pelt. Move firm footed, make sure you will not trip on your Ihraam. Do not carry valuables when pelting, this day or any other day, even during Tawaaf or Saee. Observe the flow of pelting; generally there is a gap, look for it. Protect yourself and your family, but without harming others. Try to flow out of the place and don't try to retreat against the oncoming crowd. If something of yours falls down, a sandal/footwear comes out etc, do not attempt to pick it up, you are going to get crushed.

There are no makrooh times for pelting of the weak, ill, old, disabled and women. Make use of this law to the fullest. Do not kill yourself. Now that one important aspect for the days of Hajj is over, let's move on.

Damm e Shukr – Halq and Qasr (shaving and trimming)

QURBAANI

THE FIRST QURBAANI

After the Rami of the Jamaratul Uqbah, one should make Qurbani out of gratification. This is Mustahab for the Mufrid and Waajib for the Qaarin and the Mutamatti.

If the Mufrid made Halq or Qasr before this Qurbani, then there is no Damm Waajib. It is in fact Mustahab for the Mufrid to make Rami before

Qurbaani and to make Halq or Qasr before Qubaani. It is Waajib for the Rami to be before the Halq or Qasr.

For the Qaarin and the Mutamatti it is Waajib for the Rami and the Qurbaani to be made before the Halq or Qasr.

It is most superior for that person who knows how to do Qurbaani, to do so himself. If one does not know how to perform the Qurbani oneself, then it is Mustahab to stand near where the Qurbani is taking place. If one is not at all present where one has delegated the Qurbani to take place then it is also proper.
Before slaughtering, read the following duaa:

"I have turned myself to that Pure Being who has created the skies and the earth. I am on the Millat (nation) of Ibrahim (A.S.) who was free from ascribing partners unto Allaah and one on Tauheed -righteousness. Certainly, my Salaat, my Ibaadat and my life and death is all for Allaah who is Rabb of the Worlds, who has no partners and who has ordered me on that and I am from amongst the Muslims. Yaa Allaah, this Qurbaani performance is Your Order and for You."

After this, say "Allahu Akbar' and then slaughter.

As stated earlier, Qurbaani is Waajib for the Qiraan and the Mutamatti (i.e. one goat or one sheep, or ram whose age is at least one year or one portion of a camel of five years or a cow of two years). This Qurbaani is Waajib to be done within the boundaries of the Haram and it is best to be done in Mina.

If a Qaarin or a Mutamatti does not have the means or the ability to perform this Qurbaani due to shortage of money, then he should fast in it's place. The method of performing this fast is as follows:

1) He should keep fast for three days BEFORE the tenth of Zil Haj, AFTER the Ihraam of Umrah and DURING the months of Haj (i.e. Shawwaal, Zil Qadah and Zil Haj).

2) Thereafter, he should keep another seven fasts after the Ayyaam e Tashreeq, either in Makkah or in any other place. It is best to keep these at home.

3) If any Qaarin or Mutamatti (who could not make Qurbaani for the reasons mentioned earlier) did not keep the initial three fasts before the tenth, then he has to make Qurbaani. If he still does not have the means then he should come out of Ihraam by shaving or trimming, but as soon as he has the ability to do so then he should make three Damms.

i) One for being a Qaarin or a Mutamatti.
ii) One for becoming" Halaal"(out of the state of Ihraam)
iii) One for the delay in performing the Damm after the Ayyaam e Nahr.

AN IMPORTANT POINT TO REMEMBER.

1) For the Qaarin or the Mutamatti, it is necessary to perform the Qurbaani on the tenth, eleventh or the twelfth. It must be completed before the setting of the sun on the twelfth of Zil Haj.

2) Until Qurbaani has not been made (as stated in one, above), Halq or Qasr CANNOT be made. If this was done, then another Damm becomes Waajib.

3) If, due to some reason, one could not make Qurbaani on the tenth, then it is to be done on the eleventh or the twelfth, and Halq or Qasr can only be made after this.
4) The Halq or Qasr of the Qaarin or the Mutamatti is only to be done AFTER the Qurbaani.

THE SECOND QURBAANI

The Qurbani which is normally Waajib on every Saahib e Nisaab in every area and which we all know as the Qurbaani of Eidul Adha, still remains so for all Haajees, who have made intention to stay in Makkah Mukarramah for a period of fifteen days or more.

It is not necessary to perform this Qurbaani at Mina or Makkah. If it is done at ones hometown it will be proper as well.

If one has no intention of staying in Makkah for fifteen days or more, then this Qurbaani is not Waajib on that person, since he is a Musaafir and the laws relating to this Qurbaani do not apply to the Musaafir.

ABOUT HALQ AND QASR.

Halq is the shaving of the hair and Qasr is merely the trimming of the hair. Whether the Ihraam is that of Haj or Umrah or of both, the method of being released from it is specified by Halq or Qasr. One cannot be released from the state of Ihraam unless Halq or Qasr has been made. If one had worn sewn clothing or cut any other hair besides that of the head or paired the nails or applied Ittar before Halq or Qasr then Damm(penalty) becomes Waajib.

A person who performs Umrah will make Halq or Qasr after Sa'ee.

The Mufrid and the Qaarin will perform Halq or Qasr on the tenth eleventh or twelfth, depending on when Rami and Qurbaani were made. It is also permissible to make Halq or Qasr until sunset of the twelfth. To make Halq or Qasr later than this makes Damm Waajib.

It has been mentioned previously that the one performing Ifraad Haj can make Halq or Qasr on the tenth after Rami since Qurbaani is not Waajib but Mustahab for the Mufrid. However, it is best to act upon the Mustahab and perform the Qurbaani. If one did not do so there will be no Damm or sin.

The Qaarin and the Mutamatti should not make Halq or Qasr until their Qurbaani has been performed. This Qurbaani is Waajib for these types of Haj. Similarly,the sequence is also Waajib for them. The sequence is to first perform Rami of the Jamarah Uqbah, then the Qurbaani and then only must Halq or Qasr be done. If this sequence was not adhered to, then Damm becomes Waajib.

THE METHOD OF PERFORMING HALQ OR QASR.

This procedure should be carried out while facing the Qibla. Start shaving or trimming from the right side. At the time of Halq or Qasr say Takbeer and then the following duaa which has been narrated from the elders:

"All Praise is for Allaah, who has granted us Hidaayaat (guidance), and has granted favours upon us and has completed (grants us the ability) for us the actions and laws of Haj. Yaa Allaah, my forehead is in your control, thus specify for each hair a light on the day of Qiyaaamat. And for every hair forgive a sin of mine. Increase the stages of Jannah for me, for each hair. Yaa Allaah, grant Barakat in my Nafs (inner self) and accept my Haj. Yaa Allaah, forgive me and those who make Halq and Qasr. Oh Most Forgiving. Aameen."

After Halq or Qasr, also say Takbeer. All the prohibitions, except relations with one's wife end with the performance of Halq or Qasr. This relation is only permissible after Tawaaf e Ziyaarat.

Generally, one had made prior arrangements for slaughtering. So know where this is to be done. If you are going to the abattoir, do so. It is tiresome and tedious. Once the Damm e Shukr is done and you are certain of that by way of communication through your agent etc, then one may remove all the hair from the head by shaving, which is called Halq or remove ¼ of the hair of the head which is called Qasr. Hence the queues are longer and the prices doubled. If someone in the group can do so, then he made do so, it is okay. You may then clip of the women's hair, 25mm – finger tip length.

Now you are out of Ihraam. All restrictions are lifted except sexual intercourse. If one does so then the penalty is the sacrifice of one big animal, one cow/ one buffalo/ or one camel.

Tawaaf e Ziyaarat

TAWAAF E ZIYAARAT.

After Rami, Qurbaani and Halq or Qasr, one should proceed to Makkah for the Tawaaf of the Baitullaah. This Tawaaf is called Tawaaf e Ziyaarat and is one of the Faraaidh of Haj. It is also called Tawaaf e Rukn and Tawaaf e Ifaadhah. The first time for this Tawaaf begins from pre dawn of the tenth

of Zil Haj. It is not permissible to do so before this. It is permissible to do so on the eleventh or twelfth of Zil Haj. However to do so on the tenth is the best. The time for this Tawaaf lapses with the setting of the sun on the twelfth. If it is performed after this time then Damm becomes Waajib. After Tawaaf e Ziyaarat, relations with one's wife is allowed.

It is important to note that if one had made Sa'ee of Haj with the Tawaaf e Qudoom, then Raml should not be made for Tawaaf e Ziyaarat. If, however, one did not make Sa'ee at the time of Tawaaf e Qudoom, then one should do so now. In this case, one should also perform Raml in the Tawaaf e Ziyaarat.

LAWS OF IDHTIBAA'

The rules regarding Idhtibaa' are related to the wearing of sewn clothing. If a person made Sa'ee after Tawaaf e Ziyaarat and if he has NOT yet made Halq or Qasr and if he has not worn sewn clothing, then he will make Idhtibaa' in Tawaaf e Ziyaarat.

If he had made Halq or Qasr and he had worn sewn clothing then the reason for Idhtibaa' has fallen away and he should therefore perform the Tawaaf without Idhtibaa'.

As a rule, besides the Tawaaf you make whilst in the state of Ihraam, which will be barefooted for men, try to make Tawaaf with thick socks or half leather socks. The floor is cold and also whilst walking off the red carpets in the Masjid e Nabawiρ, the marble floors are cold. Our feet are not accustomed to this and many complain of aches, pains and sore feet. Try not to use transport between Mina/ Azzizia to Makkah for Tawaaf e Ziyaarat. It is easier to walk slowly to Makkah.

On reaching the Haram, do not rush and perform Tawaaf e Ziyaarat. Observe the crowds, at about 11pm the crowd subsides, but by midnight it soars again. This Tawaaf e Ziyaarat should take between 30 to 45 minutes. Have patience it is strenuous, busy and slow. Protect the women folk, elderly and children. Pre-mark your meeting places in case you are mis-placed.

If a person is extremely sick, weak or due to some reason is incapacitated, then the Tawaaf e Ziyaarat can be delayed. Tawaaf e Ziyaarat can be made

up-stairs also. Tawaaf e Ziyaarat can be made using the wheelchair or people whom you pay to be carried around the Ka'bah. Then make 2 Rakaats Waajib ut Tawaaf and make the 9th Istilaam before proceeding to Saee.

For Tawaaf, wudhu is a pre-requisite, if wudhu breaks during Saee then Saee continues. Wudhu is not a pre-condition for the validity of Saee. But make every effort to make Saee with wudhu unless one had a valid excuse. Saee means going from Safa to Marwah 7 times, from Safa to Marwah is 1 time.

Raml is moving a little faster – jogging between the 2 green lights between Safa and Marwah, this lapses due to crowd congestion, sickness or weakness. Make duaa at Safa/ Marwah, you may raise your hands like you do after Salaat in duaa. If you cannot stop, which is the case most of the time, make duaa whilst you are turning at the points of Safa and Marwah. Saee can be made on the upper levels. One may make 2 rounds of Saee and then rest, then another 2 and rest, then another 2 and rest and then one to complete. This spacing can be done over hours and days.

RETURNING TO MINA AFTER TAWAAF E ZIYAARAT.

After performing Tawaaf e Ziyaarat on the tenth, return to Mina and spend the eleventh and the twelfth night in Mina. On both these days, after Zawaal, make Rami of all three pillars (Jamaraats).If one did not make Tawaaf e Ziyaarat on the tenth, then make it during the night or day of the eleventh or twelfth in Makkah.

After Tawaaf e Ziyaarat and before performing the Saee, the last law of Ihraam(sexual intercourse) becomes permissible. However, do not delay the Saee un-necessarily. You may perform 2 rakaats Nafl Salaat and now return to Mina and stay the night which is Sunnat for the Hanafis but to stay some portion of the night in Mina is Waajib, for the Shaafis. You may either walk to Mina or take transport or sometimes your agent arranges transport. However, tell the driver to leave you near the Jamaraat, for if you are a South African your tent is nearby and if you are from any other country, by now you have a marker; a bridge name, a fire station, a clinic

number, a slaughter house name/number etc. Use that to get near your tent. The transport will never reach very near your tent.
Reach your tent and rest. Do not forget to be constantly taking in liquids, no matter how big size you are, to avoid de-hydration I have seen big size people get dehydrated.

4th Day in Mina

THE FOURTH DAY OF ZIL HAJ.

If, due to some reason, one could not make Qurbaani or Tawaaf e Ziyaarat on the tenth, then do so on this day, the eleventh. After Zawaal, make Rami of all three Jamaraats (3x7). The mustahab time for Rami on this day is from after Zawaal until sunset. It is Makrooh to do so after sunset. If, however, it was done BEFORE the rising of the sun on the morning of the twelfth, then no Damm will become due and it will be valid. After sunrise on the twelfth, the time of the Rami for the eleventh has elapsed and if this was not done then both Qazaa and Damm become Waajib. This means that one will have to do the Rami of the eleventh and the Rami of the twelfth on the twelfth day of Zil Haj and one should also give Damm for allowing the Rami to become Qazaa.

HOW TO PERFORM RAMI.

The Rami of the eleventh will be performed in the same way as on the tenth, for the Jamarah Uqbah. After completing this Rami, stand away from the crowd, face the Qibla, raise the hands and make duaa. Do this for as long as it takes to recite twenty aayaats. During this period, pause, engage in Takbeer, Tahleel, Istighfaar and Durood Shareef. Pray for yourself, your companions and the Muslims in general. This is a place where one's duaas are easily accepted.

After this, proceed to the Jamarah e Wusta and do the same as before (i.e. pelt the seven pebbles).After this also, move aside and pray as before. Then proceed to the Jamaraah e Ula and repeat the same procedure again. However, this time, do not stop for duaa. To stop for duaa has not been proven, but one should make duaa while returning from here.

For this day, whatever had to be done has been done. Spend the remaining time in Mina. Remain engaged in Zikr, Tilaawat and duaa. Do not waste your precious time in vain, negligent and futile talks.

The women should make their Rami during the night of the eleventh. Do not totally discard it nor delegate it to someone else to do on your behalf. There are less crowds at night and it is quite convenient then.

On the 4th day of Hajj you will only have to pelt the Satan after Zawaal. We suggest that you do so after Asr. The women, elderly and sick may do so after Maghrib and Esha as well. The advice rendered before applies here again. In the tent, please do not fight over petty things, quarrel over stupid matters, be abusive due to idleness. Engage yourself in Quraan Tilaawat, zikr, be helpful to others, be generous, aid the weak, support the elderly, make it comfortable for others. Be regular in Salaat with Jamaat. The Imaam has to be a 'Muqeem' for a 4 Rakaat Salaat. Try to arrange lectures by reliable pious Ulema after every Salaat, especially after Esha Salaat.

Do not waste your time in vain, futile activities and discussion. Be aware, you a Haji, reform, change, take stock of yourself, know why you are performing Hajj. Learn, study and teach Deen. Engage in extra Tilaawat and zikr. If you cannot do more Ibaadat then sleep and rest it is better than doing the wrong things. Do not compare the food in your tent to what is being served elsewhere. Be content, be happy, consider how fortunate one is when compared to others. Do not engage in Bid'at. If you are under any medication, make sure you take these regularly, be cautious, do not give rulings from your side. Contact a reliable, pious, experience Alim on Hajj, others will make you slaughter a farm, by giving you the wrong Fatawas.

Some people are under the impression that to keep lengthy hair before Umrah is part of Deen and then also on completion of Umrah not to shave the head completely (Halq) is part of Deen in order to leave hair for Halq at the time of Hajj. Please do not concern yourself with Bid'at.

The 5th day of Hajj

THE RETURN TO MAKKAH AND THE FIFTH DAY OF HAJ

Rami has to be made of all three Jamaraats(3x7). Do this after Zawaal as on the previous day. As explained earlier, the Mustahab time for the performance of this rite is from after Zawaal until sunset. From sunset to pre dawn of the next day is Makrooh, except for the women and the weak.

If Qurbaani or Tawaaf has NOT been done upto now, then it is necessary to do so BEFORE the setting of the sun. The Rami for this day also has to be performed before sunset.

THE FIFTH DAY - 13th Zil Haj.

After the Rami of the twelfth, one has the choice of:

1) Moving out of Mina before sunset and proceeding to Makkah. In this case there is no necessity to perform Rami on the thirteenth.

2) Staying in Mina for the Rami of the thirteenth. In this case, one will spend the night of the twelfth in Mina and perform Rami of all three Jamaraats (3x7) on the thirteenth.

3) If one happens to be in Mina after sunset, then it is Makrooh to leave without performing Rami of the thirteenth. Similarly if one happens to be in Mina on the morning of the thirteenth, then also it becomes Waajib to perform Rami of the thirteenth. If one moved out without doing so, then Damm becomes Waajib.

The best thing to do is to remain in Mina willingly until after sunset and to perform the Rami of all three Jamaraats on the thirteenth, after Zawaal and then to proceed to Makkah, even though it is permissible to move out on the twelfth.

The method of performing Rami this day, is the same as that of the previous day but the time for performing it is less. Rami cannot be performed after sunset as on the other days. The time for this Rami ends

at sunset of the thirteenth. If one did not do so after it had become Waajib to do so by sunset, then one will have to give Damm.

If someone made Rami after Pre dawn and before Zawaal, on the thirteenth of Zil Haj, then although it is valid it will be Makrooh. However, no Damm is Waajib due to this detestment. After the Rami of the twelfth, or, if one had stayed over, then go to Makkah on the thirteenth and remain engaged in righteous acts. Perform as many Tawaafs as possible and also, if one wishes, perform Umrahs, but more Tawaafs is better than more Umrahs, so the more Tawaafs the better. If one does perform Umrahs, then do so after the thirteenth.

Do not spoil your Hajj by last minute fighting etc. Today people get excited and want to go to pelt Satan on their own. They want to leave the group. They may do so provided one knows the procedures of safety. It is permissible to perform Tawaaf e Widaa, immediately after Tawaaf e Ziyaarat.

Go, preferably in a group. The advice of the above is applicable here also. It is best to pelt after Asr, then cross the border into Makkah. The border of Mina is just after the big Jamaraat. So pelt, no duaa and leave. If you want to stay for the 13th Zil Hajj, the 6th Day you may do so. These days there are many who so. It is makrooh to leave, Mina to Makkah after sunset and necessary to stay in Mina if you are there during Subhe Saadiq (pre-dawn) time. If you are staying, go back to your tent and relax. Make Ibaadat a lot and increase in Zikr. If you are going to Makkah or Mina then increase making Zikr and reciting Quraan.

The 6th day of Hajj

Although permissible to stone after Sunset it is better to do so after Zawwaal. Same advises apply.

INCLUDE PELTING DIAGRAMS AT VARIOUS STAGES

Leave for Makkah or Azzizia, increase zikr. If you decide to stay the 13th Zil Hajj, do so, it is most rewarding. There is plenty of food available. Although the pelting is permissible after Subhe Saadiq, do it after Zawwaal, after Zohr, after lunch. The crowds are less. In both days after your last pelting whether it be 12th or 13th, avoid using transport to

Makkah or Azzizia. Experience has shown, this journey sometimes takes up to 4/6 hours. Take a slow walk, rest at short intervals if you are weak. Take your time, by now you are half a guide.

Stay after Hajj in Makkah/ Azzizia

Many now come to Azzizia on the 1st day of Zill Hajj and stay there after Hajj. They depart from there also. In Azzizia one should be regular in the nearest Masjid to your place of residents with Salaat, Quraan Tilaawat. Sometimes the agent provides food, during your stay in Azzizia, other agents sell the food to his Hujjaj, otherwise one cooks in the apartments of Azzizia or buys food from other sources.

Generally most agents DO NOT provide food after the 5 days, then the Haji looks around and makes the necessary arrangements, suitable for himself. There are some who sell the food, both in Makkah and Madinah and bring it to your apartment. These people are easily contactable and famous also. Note meal for one suffices for two.

Generally before Hajj your Hajj agent has taken or made arrangements for a 'Ziyaarat' of Makkah, just as was done for you in Madinah. You have one duty to perform i.e. Tawaaf e Widaa.

TAWAAF E WIDAA.

It is Waajib upon all those who stay outside the Meeqat to perform a departing Tawaaf after the performance of Tawaaf e Ziyaarat. This Tawaaf is called the Tawaaf e Widaa and it is also called Tawaaf e Sadr. This is the final Waajib of Haj.
This Tawaaf is Waajib on a person irrespective of which type of Haj he has performed. It is Waajib for all three types of Hujjaaj.

This Tawaaf is NOT Waajib on all those who reside within the boundaries of the Haram and on the "Ahle Haram" (the residents or the people of the Haram.)

A woman who experiences her Haidh (menstruation) after performing the Tawaaf e Ziyaarat but before the Tawaaf e Widaa and whose Mahram is proceeding out of Makkah, need not perform the Tawaaf e Widaa. As long

as she is not yet pure, this Tawaaf is not Waajib upon her and she may leave it out without having to give Damm.

It is not necessary to make intention for Tawaaf e Widaa. Any Nafl Tawaaf made after Tawaaf e Ziyaarat, becomes an adequate substitute for Tawaaf e Widaa. However it is best to intentionally perform this Tawaaf at the time of departure.
It is Mustahab to perform this Tawaaf again if one remained in Makkah due to some need.

After performing the Tawaaf e Widaa, perform two rakaats Salaat and facing the Qibla, drink Zam Zam water and depart from the Haram. There is no specific Masnoon duaa for this occasion.

One should therefore ask for whatever one desires. Ask especially to be able to return to this wonderful place. Some elders have written some beautiful duaas which may be read if one so desires.
Your last Nafl Tawaaf can substitute as the Tawaaf e Widaa. Tawaaf e Widaa can be made immediately after Tawaaf e Ziyaarat in the days of Hajj.

What to do in Makkah after Hajj

1. Increase the Zikr of Allaah, tremendously;
2. Be absolutely regular in Salaat;
3. Complete your Quraan Khatam, if not done as yet;
4. Start or continue making Qaza Salaat;
5. Complete your 50 Tawaafs, if not done as yet;
6. Learn to make Salaat correctly;
7. Develop love for Allaah and His Rasul ρ;
8. Adorn the Hijaab (ladies);
9. Grow the beards to Shari length (men);
10. Raise the garments above the ankles (men);
11. Avoid gossip, vain talk, bad company and useless activities;
12. Do not spoil your Hajj;
13. Help others whenever possible;
14. Make duaa for the acceptance of your Hajj;
15. Look, feel, behave, think and focus like a Muslim.

When your agent has made arrangements for your departure and the bus arrives, board. Do not forget any luggage, small or big, once you leave Makkah, what's left is left. You will be taken back to the Hajj terminal, from where you started, your wonderful Hajj journey. You will be given back your passport, make sure it is yours.

Now you may go to the United Agency Office to reclaim any non-used coupons. Perhaps you flew from Jeddah to Madinah or Madinah to Jeddah then you are entitled to some refund. You go to the counter, they will give you a document to collect money from the bank. This is a simple, easy, non-complicated procedure. Get your boarding pass, get your luggage checked in and wait for your flight.

The Hajj transit lounges have the air-conditioner's on full. Do not forget to take your jersey, warm hat, shawl and warm socks. Many Hajji's are well all the way but get sick at this stage. Make sure you know how many litres of Zam Zam you are allowed to take. Your container has to be properly sealed, marked clearly and do not forget to retrieve it on arrival.

It is safer to declare and pay a little to avoid embarrassment. Now remember you are a Haji, your duaas are accepted for 40 days. Do not start by doing the wrong things e.g., embracing na-mahram people.

From Makkah to Jeddah with private transport

If you stay longer in Makkah for a lengthy period of time and by then the group is gone with transport organised by the agent. Then, one day before your journey to Jeddah, go to Mohassasah, show them your ticket and they will tell you to bring a taxi having a Saudi driver, do so, it is easy to find such a driver.

When the driver takes you to the airport make sure you know which terminal you are going to, North/South, stipulate the price first, state that the price includes luggage. At the terminal, the driver will go to an office and before leaving Makkah the Mohassasah gave the driver some documents to have signed in Jeddah airport.

On handing over the passport to the official in Jeddah airport the driver will have the documents signed and will go away to Makkah. You will get your passport and then retrieve any money, if owed to you.

Signs of an accepted Hajj

Ulema have stated that the signs of an accepted Hajj are:

1.) A person becomes more Allaah- conscious;
2.) He becomes regular in performing Salaat;
3.) Love for the world decreases;
4.) Love for the Aakhirat increases;
5.) Love/ respect for the 'symbols' of Deen increases – Sunnat, Ulema, Quraan, Masjids etc;
6.) One yearns to go back to the Blessed places;
7.) One avoids Haraam;
8.) One becomes generous;
9.) One avoids evil company;
10.) One increases the Zikr of Allaah;

Mufti Afzal Hoosen Elias
1424/ 2004

HAJJ AND UMRAH AT A GLANCE

TERMS & EXPLANATION OF CERTAIN SPECIAL PLACES

1) Ihraam: In accordance with Shariah to make certain activities haraam (prohibited). One performing Hajj or Umrah, makes the intention and recites the 'Talbyah' or does an act equivalent to 'Talbiyah' then one has adorned Ihraam. Now certain permissible acts become haraam for that person. It is also used to denote the two pieces of cloth that the one in Ihraam adorns.

2) Istilaam: To kiss the 'Hajre Aswad' or touch it by hand or to indicate the palms towards it and kiss them or just to touch the 'Rukn-Yamani' with the hand.

3) Istibaah: To take the 'Ihraam' under the right armpit and sling it over the left shoulder.

4) Aafaaqi: That person who stays outside the 'Meeqat' e.g Madinah, Pakistan, India, Egypt, Syria, Turkey, South Africa.

5) Ifraad: To tie one 'Ihraam' for Hajj alone.

6) Ayaam Tashreeq: 'Tashreeq' means 'Takbeer', read from the 9th Zil Hajj to the 13th Zil Hajj, for 5 days, Taqbeer - Tashreeq is read. These are the "Ayaame Tashreeq". 'Tashreeq' also means to dry the meat, due to which these days from the 11th to the 13th are called Ayaam Tashreeq.

7) Ayaam Nahr: From the 10th to 12th Zil Hajj, 3 days in which 'Qurbani' is done.

8) Batne Urna: It is a valley near Arafaat. Because it is outside Arafaat. Wuqoof is not valid there. Part of Masjid-e-Namira is in Wadi Urna, where the Amir/Imaam of Hajj stands and delivers his Hajj Khutbah.

9) Baitullaah/Kaabah: Every Muslim knows it. The first House of Ibaadat, built by the order of Allaah by the Malaaikah before the creation of Hadhrat Aadam υ. Then constructed by Hadhrat Aadam υ then by Hadhrat Ibrahim υ. The most blessed and holy area on the earth. The Qibla for Muslims.

10) Tajali: To yoke the Hadi or Qurbani animal.

11) Tahleeq: To shave/remove the hair.

12) Tasbeeh: To say Subhanallaah.

13) Takseer: To trim the hair.

14) Taqleed: To use the hair or cloth combined with branches of the tree to make a garland which is put around the neck of the animal earmarked for slaughter as Qurban/Damm-e-Shukr so people do not harm that animal. The yoke/garland is called Qaladaa.

15) Takbeer: To say Allaahu Akbar.

16) Talbiyah: To say:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

"I am present, Oh Allaah, I am present. You have no partner. I am present. Definitely All Praise and Grace are Yours. The entire universe is Yours, You have no partner."

17) Talbeed: To apply some jell, etc on the hair so that it is saved from breaking.

18) Tamattu: First to adorn the Ihraam of Umrah in the months of Hajj and to perform it and in that same year – in that journey to perform Hajj.

19) Tahleel: To read 1st Kalimah

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Laa ilaaha illallaahu Muhammadur-Rasulullaah.

There is no deity (worthy of worship) but Allaah. Muhammad ρ is the Rasulullaah- Messenger of Allaah.

20) Jabal Qaza; A mountain in Muzdalifah.

21) Jufa: Near Rabigh, 3 miles from Makkah, the Meeeqat for those coming from Shaam (Syria…).

22) Jamaraat/Jimaar: In Mina, at 3 places, pillars have been erected to denote the Jamaraat / places where pelting has to be done. The one near Masjid-e-Khaif is called 'Jamaraat Ula' (small), the next one is called 'Jamaraat Wusta' (medium), the one near the border of Mina is called Jamaarat Uqba (large/big).

23) Jannat Mala: The blessed famous grave-yard in Makkah Mukarramah.

24) Haaji: The one performing Hajj.

25) Hajj: At a specific time to adorn the Ihraam and perform the rites of Hajj- Wuqoof-e-Arafaah, Muzdalifah, Tawaaf-e-Ziyaarat, etc.

26) Hajr-e-Aswad: A black stone surrounded currently by a silver casing, found on the south west corner of the Kaabah.

27) Haram: Around Makkah there are demarcations to show its boundary, within which no hunting, grazing and cutting of trees is permissible.

28) Harami: One who stays/dwells in Makkah or within the boundary of the Haram.

29) Hatim: It is denoted by a semi-circular wall on the north side of the Kaabah. It was part of the construction of Hadhrat Ibrahim υ but was left out by the Qureysh due to non-availability of 'Halaal' funds. Has Hijr-e-Ismail' included in it.

30) Hil: The area in-between the boundaries of the Haram and Meeqat(s), called Hil because in that area one is allowed to do those things which are Haraam in the 'Haram'.

31) Hili: The one who stays in the Hil.

32) Halq: To shave/remove the hair of the head.

33) Damm: In the state of Ihraam, the committing of certain acts necessitates the slaughter of a goat, etc. This is called Damm (compensation).

34) Dhaat Iraaq: A name of a place which is deserted today. Iraq is the name of a mountain, 3 days journey from Makkah. A Meeqat for those coming from Iraq.

35) Zul-Hulaifah: 6 miles from Madinah. A Meeqat for those going from Madinah to Makkah. Called Bir-e-Ali also.

36) Rukn-e-Shaami: The corner of the Kaabah pointing towards 'Shaam' (Syria…) South west corner.

37) Rukn-e-Iraaqi: The corner of the Kaabah pointing towards Iraaq. The south-east corner.

38) Rukn-e-Yamani: The corner of the Kaabah pointing towards Yemen. To touch it is Sunnat.

39) Raml: To walk briskly in the 1st 3 rounds of Tawaaf with chest out, shoulders moving and in small steps.

40) Raami: To pelt at a special place.

41) Zam Zam: A well near the Kaabah. Sprung up for Hadhrat Ismail(A.S) and his mother. Many virtues have been recorded about it.

42) Saee: To go from Safa to Marwa 7 times.

43) Shaut: One round of the Kaabah starting from the Hajr-e-Aswad and ending at the Hajr-e-Aswad.

44) Sib: A mountain attached to Masjid-e-Khaif.

45) Safa: On the south side of the Kaabah, a hillock from where Saee commences.

46) Tawaaf: To start from the Hajr-e-Aswad and go around the Kaabah 7 times.

47) Arafaat: A name of a mountain 9 miles west of Makkah. There is a huge field wherein on the 9th of Zil Hajj the Hujjaaj gather.

48) Umrah: To adorn the Ihraam from Hil or any Meeqat. Then to make Tawaaf of Kaabah, Saee and Halq.

49) Qarin: One performing Hajj-e-Qiraan. (see Qiraan)

50) Qiran: To perform Umrah and Hajj with one Ihraam. First Umrah then Hajj.

51) Qasr: To trim the hair.

52) Mutamatti: One performing Tamattu Hajj.

53) Muhrim: One adorned in Ihraam.

54) Muhasib: A place near Makkah towards Mina. Called Maabdah these days.

55) Muhasir: A place attached to Muzdalifah. One should pass quickly over it. This was the place where the 'People of the Elephants' were destroyed. It is not permissible to make 'Wuqoof' of Muzdalifa there.

56) Mudaa: A place where Duaa is made. A place between Masjid-e-Haraam and the grave site of Makkah. On entry it is Mustahab to make Duaa there.

57) Marwa: A hillock to the eastern northern side of the Kaabah where Saee ends.

58) Muzdalifah: A field in-between Mina and Arafaat. It is 3 miles to the east of Mina. On return from Arafaat the Hajji tarries there for the night.

59) Masjid-e-Khaif: It is the name of the big Masjid in Mina. It is to the south in Mina, attached to the mountain.

60) Masjid-e-Namira: The Masjid on the edge of the Arafaat. Part of it is in Wadi Arna.

61) Mataaf: Place of Tawaaf around the Kaabah.

62) Mutamir: One who is performing Umrah.

63) Mufrid: One who is performing Hajj.

64) Maqam-e-Ibrahim: A stone from Jannat on which Hadhrat Ibrahim υ stood whilst constructing the Kaabah. It is near the Zam Zam. The foot prints of Hadhrat Ibrahim υ can be seen through the glass structure erected there. It is recorded in the narrations that when Hadhrat

Ibrahim υ used to come to visit his son than he used to alight on the stone and on departure used it as a platform to alight on his conveyance.

65) Makki: One residing in Makkah.

66) Multazam: Area in-between the door of the Kaabah and Hajr-e-Aswad. To attach oneself on that area and make Duaa is Masnoon.

67) Mina: A village 3 miles west of Makkah. It is within the boundaries of the Haram where Damm-e-Shukr, Qurbani and pelting takes place.

68) Maukif: A staying place. Like Arafaat or Muzdalifa.

69) Meeqat: That place from which a person proceeding to Makkah adorns the Ihraam.

70) Meeqati: One who stays in/at the Meeqat.

71) Meelain Ahzarain: In-between Safa and Marwa are two green signs (lights), in between which the male making Saee runs slowly.

72) Wuqoof: As per dictionary it means to tarry/ stay for a while. In relation to the laws of Hajj it means to stay in Muzdalifah and Arafaat during a specific time.

73) Haddi: That animal which the Hajji brings along to be slaughtered in the Haram.

74) Yaum Tarweeha: The 8th of Zil Hajj.

75) Yaum Arafaa: The 9th of Zil Hajj. The Day of Hajj. On this day the Hujjaj make Wuqoof in Arafaat.

76) YaLamLam: To the south of Makkah there is a mountain called Saeedah. It is the Meeqat for those coming from Pakistan, India and Yemen.

UMRAH & HAJJ ACTS

1.

Status	Umrah Acts
Pre - Condition	Umrah Ihraam
Rukn	Tawaaf Umrah
Sunnat	Istibah and Raml
Waajib	Saee
Waajib	Halq or Qasr

2.

Status	Acts of Qiraan Hajj
Pre - Condition	Ihraam of Hajj and Umrah
Rukn	Tawaaf of Umrah
Sunnat	In above Istibah and Raml
Waajib	Saee of Umrah
Sunnat	In Tawaaf e Qudoom Ramal and Istibah
Waajib	Saee
Rukn	Waquoof of Arafaat
Waajib	Wuqoof of Muzdalifah
Waajib	Ramee of Big Jamraat 10 Zil Haj
Waajib	Damm e Shukr
Waajib	Halq or Qasr
Rukn	Tawaaf e Ziyaarat
Waajib	Ramee of Jamraat (11 to 12 Zil Haj)
Waajib of choice	Ramee of Jamraat (13 Zil Haj)
Waajib	Tawaaf e Widaa

3.

Status	Acts of Ifraad Hajj
Pre - Condition	Hajj Ihraam
Sunnat	Tawaaf e Qudoom
Rukn	Wuqoof e Arafaat
Waajib	Wuqoof e Muzdalifah
Waajib	Ramee of Big Jamaraat on 10 Zil Haj
Mustahab of choice	Damm e Shukr
Waajib	Halq or Qasr
Rukn	Tawaaf e Ziyaarat
Waajib	Saee
Waajib	Ramee of Jamraat (11to 12 Zil Haj)
Waajib of choice	Ramee of Jamraat (13 Zil Haj)
Waajib	Tawaaf e Widaa.

4.

Status	Acts of Tammattu Hajj
Pre - Condition	Ihraam of Umrah
Rukn	Tawaaf of Umrah
Sunnat	In above Isitbah and Raml
Waajib	Saee of Umrah
Waajib	Halq
Pre - Condition	Before or on the 8 Zil Haj to adorn Hajj Ihraam
Rukn	Wuqoof of Arafaat
Waajib	Wuqoof of Muzdalifah
Waajib	Ramee of Big Jamraat on 10 Zil Haj
Waajib	Damm e Shukr
Waajib	Halq or Qasr
Rukn	Tawaaf e Ziyaarat
Sunnat	Raml
Waajib	Sa'ee
Waajib	Ramee of Jamraat on 11 to 12 Zil Haj
Waajib of Choice	Ramee of Jamraat on 13 Zil Haj
Waajib	Tawaaf -e- Widaa

Useful notes:

1.) For the Qarin it is better to make Saee after Tawaaf-e-Qudoom.

2.) Tawaaf Qudoom is only waajib upon an Afaaqi.

3.) If the Qarin does not have the intention of making Saee then there will be no Istibaah and Ramal in that Tawaaf but will do so when there is a Saee after Tawaaf-e-Ziyaarat.

4.) A Mufrid who performs Tawaaf Qudoom then Saee, will have to make Istibaah and Ramal.

5.) If a Mutamatti wants to make Saee in advance then on the 7th or 8th of Zil Hajj, must adorn the Ihraam, perform one Nafl Tawaaf with Istibaah and Ramal then make Saee.

6.) For both (4) & (5) it is better to make Saee after Tawaaf Ziyaarat and to make Ramal therein.

Laws of Hajj at a glance

Conditions making Hajj Waajib (7)

1. Islaam
2. To have the knowledge that Hajj is obligatory if staying in Darul Harb.
3. Maturity
4. Sanity
5. Freedom
6. Ability
7. Time of Hajj

Necessary conditions for performance (5)

1. Healthy body
2. Safety of road
3. Not a prisoner or under government prevention

(above 3 for male and female)

4. Female to have Mahram or husband with.
5. Female not to be in Iddat.

(4 & 5 for females only)

Conditions for a valid performance (9)

1. Islaam
2. Ihraam
3. Time of Hajj
4. Rites of Hajj to be done in their places
5. One must be able to differentiate between right and wrong.
6. Sanity
7. To perform acts oneself if not incapable
8. Not to have sexual relations with spuse after adorning Ihraam until after Tawaaf-e-Ziyaarat.
9. To perform Hajj in that very same year that one adorned the Ihraam.

Conditions which accomplishes the Faraaidh Hajj (9)

1. At a time of performing Hajj to be a Muslim
2. Till death to be a Muslim
3. Sanity
4. Free
5. Maturity
6. To perform Hajj having the capability.
7. Not to have a Nafl intention
8. Not to be doing on someone's behalf.
9. The Hajj was not invalid due to sexual relations.

Rukn of Hajj(2)

1. Wuqoof-e-Arafaat
2. Tawaaf-e-Ziyaarat

Fardh of Hajj (7)

1. Ihraam
2. Wuqoof-e-Arafaat
3. Tawaaf-e-Ziyaarat
4. Sequence of above (3)
5. (2) & (3) to be done on its specified time.
6. To be done in its specified place.
7. From the time of adorning the Ihraam until after Wuqoof-e-Arafaat not to have sexual relations.

Waajibaat of Hajj (6)

1. To make Saee between Safa and Marwa.
2. Wuqoof-e-Muzdalifa
3. Pelting of shaytaan-Ramee.
4. Damm-e-Shukr for the Qarin and Mutamathi.
5. Halq or Qasr
6. For the Afaaqi Haaji to make Tawaaf-e-Widaa.

Sunnats of Hajj (11)

1. Tawaaf-e-Qudoom for the Mufrid and Qarin.
2. Imaam (of Hajj) to give 3 Khutbahs (Makkah, Mina, Arafaat)
3. To go to Mina on the 8th of Zil Hajj after sunrise.
4. To perform 5 Salaah there.
5. To go to Arafaat from Mina after sunrise of the 9th of Zil Hajj.
6. To take Ghusal after Zawwal in Arafaat.
7. To leave Arafaat after the Imaam (of Hajj).
8. After Arafaat to spend the night of the 9th of Zil Hajj in Muzdalifah.
9. On the 10th of Zil Hajj to leave Muzdalifah just a little after sunrise.
10. To stay in Mina during the Ayaam Nahr.
11. On returning from Mina to tarry at Muhasib even it be for a moment.

Mustahabaat of Hajj (14)

1. Men to recite the Talbiyah audibly and women to recite it inaudibly.
2. Damm-e-Shukr for the Mufrid.
3. For the Afaaqi to make Ghusul before entering Makkah.
4. To tarry near Jabal Rahmat in Arafaat.
5. To combine Salaahs of Zuhr and Asr with their conditions.
6. To make Duaa in abundance during Wuqoof-e-Arafaat.
7. To recite Talbiyah in abundance.
8. To tarry near the Imam (of Hajj) and try to be near him during Duaa time in Arafaat.
9. After sunrise of the 10th to make Ghusal for Wuqoof Muzdalifa, Tawaaf-e-Ziyaarat and Ramee.
10. To perform Fajr in the 1st time, in darkness in Muzdalifah in Masjid Masharal Haram
11. To make Wuqoof of Muzdalifah in the Masjid Masharal Haram.
12. On the 10th Zil Hajj on reaching Mina without delay, to pelt the shaytaan.
13. To make Tawaaf-e-Ziyaarat on the 10th of Zil Hajj.
14. To recite the different Duaas on their respective occasions.

Makroohat-e-Hajj (10)

1. For the Imam (of Hajj) to render the Khutbah before Zawwal.
2. After combining the Salaats in Arafaat to delay in the Wuqoof - i.e.to do so elsewhere.
3. To go before the Imam (of Hajj) from Arafaat or to delay.
4. To make Wuqoof in Wadi-e-Urna.
5. To take someone's used stones and make Ramee.
6. To use pebbles from the Masjid.
7. To use big stones for Ramee or to break from one big stone small ones.
8. To come out of Ihraam by cutting or trimming only a ¼ of the head.
9. To stay elsewhere besides Mina on the nights of the 9th /10th 11th /12th of Zil Hajj.
10. To leave ones goods in an insecure place in Makkah before proceeding to Mina, etc. If left in a secure place then not Makrooh.

Those things that invalidate the Hajj and what necessitates a Damm.

1. To have sexual relations before Wuqoof-e-Arafaat invalidates the Hajj.
2. To discard any Wajibaat of Hajj necessitates a Damm. (sacrifice of a goat within the boundaries of the Haram).

Ihraam at a glance

Conditions for validity of Ihraam (2)

1. Islaam
2. Niyyah of Ihraam and Talbiyaah or any other Zikr as substitute for Talbiyah or to garland the Hadi.

Wajibaat of Ihraam (2)

1. To adorn Ihraam from the Meeqat.
2. To abstain from the prohibitations of Ihraam.

Sunnats of Ihraam (9)

1. To adorn the Hajj Ihraam in the months of Hajj.
2. To adorn the Ihraam once crossing the Meeqat from your country.
3. For Ihraam to take a ghusal or wudhu.
4. Use 2 pieces i.e. upper and lower cloth.
5. To apply itr or oil (prior to Ihraam)
6. To perform 2 Rakaats Sunnatul Ihraam or with Nafl intention provided it is not Makrooh time.
7. Not to add or subtract in the Masnoon Talbiyah.
8. To recite in every sitting 3 times Talbiyah.
9. Men to read Talbiyah audibly and for women softly.

Mustahabaat of Ihraam (8)

1. To cleanse oneself before ghusal of Ihraam – pair nails, remove hair from under armpits, etc
2. To make Niyyat of Ihraam ghusal.
3. To use white cloth for Ihraam.
4. To wear sandals.
5. To make Niyyat verbally also.
6. After Salaatul Ihraam to make Niyyat of Ihraam. There should not be a gap between the two.
7. For the Afaaqi to adorn Ihraam before the actual Meeqat on condition one has the ability to stay away from the prohibition of Ihraam.
8. To have sexual relations with ones wife before entering Ihraam.

Permissible acts in Ihraam (29)

1. To bath if not for dirt removal
2. To dive in water
3. To enter a bathroom
4. To wash clothing
5. To wear a ring
6. To wear arms
7. To wage war against an enemy in accordance with the order of Shariat
8. To wear a belt
9. To sit under shade
10. To apply non-perfumed Surma when not for adornment
11. To look into a mirror
12. To use the Miswaaq
13. To extract a tooth
14. To cut a broken nail
15. To comb without breaking the hair or have cupping done
16. To remove any harmful insect from the body
17. To scratch the body without breaking hair
18. To use non-sewn clothing (for men)
19. To use bandage
20. To take injection or vaccination
21. To cover the entire body besides the head and mouth.
22. To carry bedding/pots etc on the head
23. To kill harmful animals
24. To eat non-fragrant betel leaf

25. To read or write such poetry which is not sinful
26. To slaughter domesticated animals
27. To get married or get someone married
28. To sit in a perfume shop
29. To buy and sell

Detested and Prohibitions and Invalidations of Ihraam.

1. To wear sewn clothing
2. To use fragrance
3. To apply oil (fragrant)
4. To remove hair from any part of the body
5. To pair the nails
6. To be indecent, transgress or quarrel
7. Sex and its catalyst
8. To hunt land animal
9. To have sexual relations before Wuqoof of Arafaat invalidates the Hajj and to have sexual relations before completing 4 rounds of Umrah Tawaaf invalidates the Umrah of the Ihraam.

Tawaaf at a glance

Tawaaf conditions (6)

1. Islaam
2. Niyyat
3. Place in Masjid-e-Haram around the Kaabah
   (1 2 3 for all Tawaafs)
4. Tawaaf-e-Ziyaarat on its time
5. Tawaaf-e-Ziyaarat after Ihraam of Hajj
6. Tawaaf-e-Ziyaarat after Wuqoof-e-Arafaat

Arkaan-e-Tawaaf (3)

1. To make at least 4 rounds
2. In Masjid Haraam

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3. To perform on own accord or be carried

Wajibaat of Tawaaf (7)

1. Purity from major/minor impurities
2. Satr to be covered
3. One capable of walking should do so
4. To start anti-clockwise from Hajr-e-Aswad
5. To go around the Hatim
6. To add 3 rounds to the 4 and complete the 7
7. After every Tawaaf to read 2 Rakaats Salaat

Sunnats of Tawaaf (10)

1. In Tawaaf Hajj and Umrah to make Istibaah.
2. In the 1st 3 rounds of Hajj and Umrah to make Ramal.
3. To face Hajr-e-Aswad when starting Tawaaf.
4. On every round to face Hajr-e-Aswad and say Takbeer.
5. On standing at Hajr-e-Aswad to face it and say Takbeer whilst raising both hands.
6. To make Istilaam on every round of the Hajr-e-Aswad.
7. To make the 9th Istilaam before going to make Saee.
8. To start from Hajr-e-Aswad.
9. To make the rounds of Tawaaf one after the other.
10. The body, clothing and face of Tawaaf to be free from impurity.

For whom one can make Niyyat

1. Unconscious one.
2. Ailing sleeping one.
3. Insane one for whom Ihraam was tied in the state of insanity.
4. Non understanding child.
5. One insane who became mature.

Permissible acts in Tawaaf (12)

1. To speak permissible things.
2. To greet.

3. To say Alhamdulillaah on sneezing.
4. To teach Shariah laws or ask these.
5. To suspend Tawaaf due to need.
6. To drink water or engage in a little talk.
7. To make Tawaaf in pure shoes or socks.
8. To leave out Zikr or Duaas.
9. To recite Quraan inauddibly.
10. To read permissible poetry.
11. To perform Tawaaf on conveyance due to excuse or lean on someone's shoulders whilst making Tawaaf.
12. Not to make Istilaam of Rukn-e-Yamani.

Prohibitions of Tawaaf (8)

1. Major impurity – Haiz, nifaas or to be without wudhu.
2. Nakedness or ¼ or more of the Satr to be exposed (open).
3. Without excuse to use conveyance or aid.
4. Not to go around the Hatim.
5. To leave out any round or part of any round.
6. To start Tawaaf from anywhere else besides the Hajr-e-Aswad according to the Fuquaah.
7. To face the chest for any part of Tawaaf.
8. To discard any Waajib from any Waajib of Tawaaf.

The Makroohat acts in Tawaaf (22)

1. To speak permissible things without excuse.
2. To buy and sell and discuss this.
3. To recite poetry which is void of Hamd, Sana, advise, encouragement and call to do good.
4. To recite Zikr, Quraan, Duaa aloud or anything in a raised voice.
5. To make Tawaaf wearing impure clothing.
6. To discard 'Istibaah' or 'Raml' without an excuse.
7. To discard Istilaam of Hajr-e-Aswad.
8. To raise the hands whilst making Niyyat at any place before the Hajr-e-Aswad.
9. To start Tawaaf facing the Kaabah.
10. Not to make rounds one after the other.
11. Whilst making Tawaaf to stand at any corner to make Duaa.

12. To eat during Tawaaf.
13. To combine two Tawaafs without making 2 Rakaats in-between unless it is Makrooh time.
14. To make Tawaaf whilst the Khutbah is on even silently.
15. To start Tawaaf whilst the Iqama commences.
16. To make Tawaaf whilst in need to pass urine, stool or discharge gas and when angry or hungry.
17. To tie a band on the waist for Tawaaf.
18. To raise the hands for Duaa as in Salaat or raise the hands to the neck.
19. Without excuse to abandon Tawaaf.
20. To make Istilaam by indication to the Rukn-e-Yamani, but according to Imam Muhammad(A.R) it is not Makrooh.
21. To make 'Istilaam' of any other place besides the Hajr-e-Aswad and Rukn-e-Yamaani.
22. Without excuse to make Tawaaf with shoes, but to make Tawaaf with socks is not Makrooh.

SAEE AT A GLANCE

Conditions of Saee (6)

1. To do it in person, even if aided by conveyance.
2. To perform Saee after Tawaaf i.e. 4 rounds.
3. To be preceded by the Ihraam of Hajj or Umrah.
4. To perform most of the Saee, i.e. 4 rounds.
5. To perform the Saee of Hajj in the month of Hajj.
6. To transverse (move across) most of the portion between Safa and Marwa.

Rukn of Saee (1)

1. Saee to be in-between Safa and Marwa and the width to be maintained, not to move away from its width.

Wajibaat of Saee (6)

1. To perform Saee after that Tawaaf which was rendered in the state of purity.
2. The 4 rounds of Saee are a pre-condition whilst the remaining 3 are Waajib.
3. To walk if no excuse.
4. To be in Ihraam in the Saee of Umrah.
5. To transverse all the distance between Safa and Marwa.
6. To start from Safa and terminate at Marwa.

Sunnats of Saee (10)

1. To make the 9th Istilaam of the Hajr-e-Aswad before going for Saee.
2. To be after the Tawaaf, if delayed due to reason then there is no problem.
3. To climb Safa and Marwa.
4. To face Qibla after climbing Safa and Marwa.
5. To make Niyyat for Saee.
6. To make the rounds of Saee one after the other.
7. For men to run between the two green lights in every round and the remainder portion to be done with ease. Women should do the entire Saee with ease.
8. To cover the Satr and perform Saee.
9. To be pure from major impurities like Janaabat, Haiz, Nifaas, etc.
10. To perform Saee after such a Tawaaf which was rendered free from minor impurities and in the state of purity.

Mustahabaat of Saee (7)

1. To be engaged in Zikr and Duaa.
2. To repeat the Duaa 3 times on Safa and Marwa.
3. To stay for long on Safa and Marwa.
4. To make Saee with sincerity and humility.
5. If there is a huge gap after performing most of the Saee then it is better to make a fresh one.
6. On completion of Saee to go to Masjidul Haraam and perform 2 Rakaats Nafl Salaat.

7. To be free from minor impurities and the body and clothing to be free from impurities.

Permissible acts in Saee (3)

1. At the time of need to speak permissible things.
2. To drink water or eat a little by which no long delay results.
3. Due to some reason to suspend the round e.g. join the Fardh Salaat or Janaaza Salaat.
4. Complete the round from where one left off.

Makroohat of Saee (7)

1. To avoid continuity without reason.
2. To use conveyance without reason.
3. To transact (buy/sell) or talk without the need.
4. Not to ascend Safa Marwa.
5. For men not to run between the two green lights but run elsewhere.
6. To delay Saee without reason after Tawaaf or Ayyam Nahr.
7. To make Saee whilst the Satr is open.

Wuqoof-e-Arafaat at a glance

Conditions for a validity of Wuqoof-e-Arafaat (3)

1. To be in Hajj Ihraam (not Umrah Ihraam or without Ihraam or invalid Ihraam).
2. To make Wuqoof in Arafaat not Wadi Arna.
3. To be done in the time of Wuqoof.

Waajib of Arafaat (1)

1. A person who made Wuqoof before sunset has to remain there just a little after sunset.

Rukn-e-Wuqoof Arafaat (1)

1. To be within the boundaries of Arafaat, in any place, on its time- is a Rukn, even if it be for a moment, sleeping or awake, standing or sitting, Niyyat or not, knowing one is in Arafaat or not.

Sunnats of Wuqoof-e-Arafaat (7)

1. To make ghusal for Wuqoof-e-Arafaat.
2. For the Imam to render two Khutbahs in Masjid-e-Namira.
3. For the above to be done after Zawaal.
4. To combine Zuhr and Asr with its conditions of combinations.
5. To haste in making Wuqoof after the Salaat.
6. To go with the Imam from Arafaat and not to leave before him without cause.
7. To depart immediately after sunset and not to delay without reason.

Mustahabaat of Wuqoof-e-Arafaat (21)

1. To read in abudance Talbiyah, Takbeer, Tahleel, Duaa, Zikr, Istigfaar, Quraan, Durood Shareef.
2. To be humble and cry.
3. To be sincere and meek.
4. To be hopeful that Allaah accepts the Hajj and Duaas.
5. If possible to be behind and stand near the Imam of Hajj.
6. If possible to stand where Nabi (S.A.W) stood in Masjid Sarhaat.
7. To make Wuqoof with the people.
8. To make Wuqoof facing Qiblah.
9. To prepare for Wuqoof before Zawaal.
10. To make Niyyat of Wuqoof.
11. If possible to make Wuqoof on a conveyance (animal).
12. If (11) is not possible then stand if possible and when tired sit.
13. For Duaa – raise the hands just as it is Mustahab to do so in Salaat.
14. Repeat the Duaa 3 times.
15. To recite Hamd and Salawaat at the beginning and the end of the Duaa (as is Mustahab for all Duaas).
16. External and internal purity.

17. If there be no fear of shortcomings in performing the activities of Arafaat, then fast.
18. If there is no reason and if by standing one is not focused in the Duaa in the sun then do so.
19. Do not quarrel concerning worldly affairs.
20. At the time of Wuqoof give charity and do good acts in abundance.
21. Do not fall short making in abundance Duaa, Takbeer, Tahleel, Talbiyah, Istigfaar, Quraan recitation and Durood Shareef.

Prohibition of Wuqoof-e-Arafaat (1)

1. To depart from Arafaat before sunset.

Makhroohaat of Wuqoof-e-Arafaat (8)

1. To delay in Wuqoof after the combination of Salaats.
2. To make Wuqoof on the common road.
3. For the Imam to read the Khutbah before Zawaal.
4. To make Wuqoof in negligence without presence of heart.
5. Not to depart from Arafaat immediately after sunset without a reason.
6. To depart whilst still in the boundaries of Arafaat before sunset.
7. To perform Maghrib and Esha in Arafaat or before Muzdalifah. In fact to do so is Haraam.
8. To return from Arafaat in such a swift pace that puts others into difficulty.

Wuqoof-e-Muzdalifah at a glance

Conditions for the validity of Wuqoof-e-Muzdalifah (4)

1. Prior to it to be in Hajj Ihraam.
2. Prior to it to have done Wuqoof-e-Arafaat.
3. Time.
4. Place.

Rukn Wuqoof-e-Muzdalifah (1)

1. From after the entrance of Fajr. Valid reasons for discarding it are – illness, weakness and crowding for women is an excuse.

Wajibaat of Wuqoof-e-Muzdalifah (2)

1. Wuqoof can be for a moment like Arafaat.
2. To combine Maghrib and Esha with its conditions.

Mustahabaat of Wuqoof-e-Muzdalifah(8)

1. If possible to enter walking into Muzdalifah.
2. If possible to have a ghusal.
3. To tarry left or right of Mt.Qaza.
4. To perform Maghrib and Esha at the time of Esha with delay with its conditions.
5. To perform (4) in Masjid Masharal Haram behind the Imam (of Hajj)
6. To face the Qibla and in abundance make Duaa, Takbeer, Tahleel, Tahmeed, Sana, Durood Shareef. Also make a lot of Duaa lifting your hands.
7. Wuqoof is better after Fajr.

Makroohat of Wuqoof-e-Muzdalifah (3)

1. To make Wuqoof on the roadside.
2. To proceed to Mina after sunrise.
3. To proceed before the Imam or to delay the proceeding after the Imam departs.

Sunnats of Wuqoof-e-Muzdalifah (3)

1. To stay the night (Eidul Adhaa) 10^{th} of Zil Hajj till the morning.
2. To depart just before sunrise.
3. To depart with the Imam (of Hajj) just before sunrise for Mina.

Hajj of the female

In 10 matters the females Hajj differs from that of the males.

1. She wears normal daily (not fancy) clothing but it must not be fragrant.
2. She must cover her head.
3. She must say Talbiyah softly. So audibly that she can hear. If alone or not by strangers she can say it audibly.
4. No 'Raml' in Tawaaf.
5. No 'Istibah'.
6. Not to go for Istilaam when it is crowded, but to do so by indication. If empty she may go.
7. Not to perform the 2 Rakaats of Salaat after Tawaaf behind the Maqaam-e-Ibrahim due to men crowding there. If empty then there will be no problem. When crowded read elsewhere in the Haram.
8. Not to run between the two green lights which are in- between Safa and Marwa.
9. No to climb on top of Safa and Marwa during busy times.
10. To cut a finger tip length to be released from Ihraam.

Consult the Ulema concerning the laws of the lady experiencing Haiz or Nifaas before Tawaaf-e-Ziyaarat.

Tawaaf-e-Widaa lapses for the lady experiencing Haiz.

HAJJ OF IMMATURE CHILD

IHRAAM OF THE IMMATURE

1. If a minor child is clever and understanding, then he should adorn the Ihraam himself....and perform all the actions as the adults do. If the child has not yet reached the age of understanding and is still very young, then the guardian should tie the Ihraam for him.

2. If a small child who does not yet understand, ties the Ihraam himself and does the other actions of Ihraam himself, then his Ihraam is not valid. If an understanding child does so, his Ihraam is will be valid.

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3. The guardian cannot tie the Ihraam for a child who is understanding enough to do so himself. The understanding child must do all the actions himself, but those that he cannot do must be done on his behalf by his guardian. However, the child must be made to perform Salaat and Tawaaf.

4. While the understanding child should perform Tawaaf himself, the non-understanding child should be picked up and carried for Tawaaf. Similarly, one should assist the child during the Wuqoof-e-Arafaat, Sa'ee and Ramee.

5. The guardian should prevent the child from the prohibitions of Ihraam. However, if a child does an prohibited act, then there is no penalty on the child nor on the guardian.

6. When adorning the Ihraam for a minor boy, remove existing sewn clothes and wear him the two pieces as explained for the adults.

7. If the minor discards one or all the acts of Ihraam, then it is not necessary to give penalty and neither does Qazaa become compulsory.

8. The guardian who is most closely related should tie the Ihraam for the minor. For example, if the brother and the father are both present then the father should tie the Ihraam. However, it is also permissible for the brother to tie it.

9. The guardian should make his intention with the intention for the non-understanding child, then carry the child and perform the Tawaaf. In one Tawaaf, the Tawaaf for both will be made.

Ramee at a glance

Conditions of Ramee (8)

1. To throw the pebbles, not put or place them in the specific area
2. To throw by hand not using any equipment.
3. To throw from near not more than 3 hands away.
4. The pebbles to fall in the area by the action of the thrower.

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5. To pelt each shaytaan, 7 pebbles separately.
6. To do the pelting oneself. If one does not have a valid reason.
7. The stones used for pelting to be from the earth.
8. To pelt during pelting time.

Rukn Rami (1)

1. To use most of the stones, in the first day 4 or more. In the remaining days, 11 pebbles or more for each day.

Waajibaat of Rami (3)

1. To perform Rami before Halq.
2. In the first day to throw 4 stones is Rukn and the remaining 3 is Waajib and in the remaining days 11 pebbles is Rukn and the remaining 10 is Waajib.
3. Rami to be done on its time and not delay so much that it becomes Qazaa.

Sunnat and Mustahab of Rami (16)

1. To pelt one after the other.
2. Besides the 1st day, in the remaining days the pelting is to be done in sequence (small, medium, big)
3. When pelting the Jamaraat Ula, face Qibla with most of the pillar towards the right side and whilst pelting the Jamaraat Wusta, facing the Qibla, but most of the pillar towards the left and when pelting the Jamaraat Uqba, Mina is to be on the right and Makkah to your left with Jamaraat infront.
4. To be about 5 arm length when pelting.
5. To use the right hand when pelting.
6. To recite Bismillaah Allaahu Akbar on casting each pebble.
7. After small and medium Jamaraat to face Qibla making Duaa reading Takbeer, Tahleel and Tahmeed.
8. To raise the hand up to the shoulders whilst making Duaa. Make Duaa with humility, sincerity and stand long.
9. To be free from major and minor impurities.
10. To make Ramee in all the days during its Masnoon times.
11. The size of the pebble to be a date pit size.

12. To bring from Muzdalifah 7 pebbles for the first day pelting.
13. To wash the pebbles before pelting.
14. To pelt in the Mustahab way.

Prohibition in Ramee (3)

1. To proceed the 1st days of Ramee by making Halq.
2. Not to pelt more than 3 after the 1st day and more than 10 on the remaining days.
3. To delay in making Rame i.e. to make it Qazaa.

Makroohat of Ramee (15)

This is against Sunnan and Mustahabaat.

1. To pelt on the 1st day after Zawaal without reason and to pelt on the 4th day before Zawaal without reason.
2. To use big pebbles / stones.
3. To break big stones to make small pebbles.
4. To use the pebbles from near the Jamaraats.
5. To use the pebbles from the Masjid.
6. To pick up pebbles from impure place.
7. To pelt more than the prescribed amount.
8. To pelt discarding the Masnoon standing direction.
9. Whilst pelting not to stand the Masnoon distance away.
10. To discard the sequence of pelting.
11. To place or put the pebbles in the prescribed area instead of throwing.
12. Not to pelt one after the other.
13. Not to care for the Masnoon times of pelting.
14. Not to make Duaa after small and medium Jamaraat.
15. To discard the Mustahab way of pelting.

QASR AND HALQ AT A GLANCE

Condition (1)

For Halq to be valid in Hajj Ihraam it has to be done after the 1st day of Nahr after entry of Fajr.

For the Umrah Ihraam it has to be done after most rounds of Tawaaf (4 rounds) are done and for the Muhsir (one shortening the Hajj) after slaughtering of the Hadi.

Waajibaat of Halq and Qasr (5)

1. To make Halq / Qasr of ¼ of the head.
2. In Qasr the removal of one finger joint length of ¼ of the head.
3. For women to make Qasr.
4. For the one in Hajj or Umraah Ihraam to be in a specific time i.e. the 3 days or nights of the Ayyamun Nahr (Qurbani).
5. For the one in Hajj or Umrah Ihraam to be in a specific place i.e. within the boundaries of the Haram.

Sunnan – Mustahabaat – Permissible acts of Halq and Qasr

1. To remove all the hair of the head (Sunnat).
2. For men to make Halq (Sunnat), to make Qasr (Permissible).
3. Whilst making Halq (Sunnat), to make Qasr (Permissible).
4. The one doing the Halq or Qasr to start from the right side (Sunnat).
5. Whilst Halq and Qasr is being done and after Halq and Qasr to make Duaa for oneself, one's parents, one's elders and all the Muslims (Mustahab).
6. To bring the hair of Halq /Qasr (Mustahab)
7. After Halq or Qasr to cut the moustache, nails and remove the hair from under the armpits and navel. (Mustahab).
8. To shave the head using a blade.
9. After completing all the acts of Hajj or Umrah to shave one's own head or another who is in Ihraam but has completed all the acts of Hajj or Umrah is permissible.

Prohibitions and Mustahabaat of Halq (2)

1. For women to shave their head without reason.
2. To only make Halq or Qasr of ¼ of the head.

UMRAH AT A GLANCE

Wujoob & conditions of validity of Umrah

Rukn of Umrah (1)

1. Tawaaf-e-Umrah

Fardh of Umrah (2)

1. Ihraam of Umrah
2. Tawaaf of Umrah

Waajibaat of Umrah (2)

1. Saee between Safa and Marwa.
2. To cut / shave ¼ of the head. (and a finger tip length for women).

Sunnats & Ettiquetes of Umrah

Same as one completes the Saee. One must stop Talbiyah on the commencement of the 1st round of Tawaaf before Istilaam of Hajr-e-Aswad.

Makroohat of Umrah

As Hajj
From P 678 till 688 Ummdahul Fiqh Kitaabul Hajj.

Invalidators of Umrah

1. To have sexual relations before performing 4 round of Tawaaf.

ZIYAARAT OF MADINAH

Madinah

Anas Ibn Malik τ said Rasulullaah ρ said: “Ya Allaah make the Barakah (blessing) of Madinah twice that of Makkah” [Bukhari/Muslim]

Hadhrat Ayesha τ said that Nabi ρ said: “Ya Allaah make us love Madinah as much as we love Makkah or even more.” [Bukhari, Muslim]

Hadhrat Abu Hurairah τ states that Rasulullaah ρ said: “Madinah is the dome of Islaam, the house of faith, the land of migration and the place where lawful and unlawful is determined.” [Tabarani]

Hadhrat Abu Hurairah τ stated that Rasulullaah ρ said: “A Salaat in the Masjid of mine is better than a thousand Salaahs elsewhere, except the Masjid-e-Haraam (in Makkah).” [Bukhari, Muslim]

Hadhrat Abdullaah Ibn Zayd Ibn Asim τ stated that Nabi ρ said: “Hadhrat Ebrahim υ classified Makkah sacred and prayed for its people. I have classified Madinah sacred and I have prayed twice as much as Ebrahim υ has prayed for the people of Makkah, for it ‘saa’ and its ‘mudd’. [Ahmad, Tirmidhi, Ibn Majah]

Hadhrat Abdullaah Ibn Umar τ said that Rasulullaah ρ stated “He who has the ability (capacity) to die in Madinah let him do so, for I shall intercede for those who die there.” [Ibn Majah]

“Whoever plots against the people of Al Madinah will dissolve as salt dissolves in water.” [Bukhari]

Whoever caused the people of Al-Madinah to fear has caused fear to what is between my two sides (i.e. to me) [Ahmad]

"The terror of Al-Masih Ad Dajjal will not enter Al-Madinah, on that day, it will have 7 gates and on each gate there will be 2 angels" [Bukhari]

"On the roads to Al-Madinah are angels neither plague nor Ad-Dajjal may enter it." [Bukhari, Muslim]

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Various Masaajids

1.) The Quba Masjid:

+_ 2.5 km from Masjid-e-Nabawi ρ.

The first Masjid built on the foundations of 'Taqwa'. Salaat therein earns the reward of an Umrah (Al-Mustadrak Al Hakim). Rasulullaah ρ used to visit it every Saturday either riding or walking. [Bukhari, Muslim]. Total area 13,500 sq.m. Has 56 small domes, 6 large domes, 4 Minarets. Open courtyard was covered with a movable electric tent. Can hold 20, 000 worshippers.

(2) The Alika (Jumuah) Masjid:

500 meters away from Masjid-e-Quba.

Where the first Jumuah Salaat in Islaam was performed by Nabi ρ. He stopped there after en-route to Madinah proper. Area 1,630 sq.m. Can hold 650 worshippers.

(3) Masjid-e-Qiblatyn:

+_ 3,5 km from Masjid-e-Nabawi ρ.

The Masjid of two Qiblas. Also called Masjid Bani Salamah. According to some whilst offering the Zuhr Salaat the order of change came. But most say the Sahaabah τ were informed whilst they were performing Asr Salaat. Total area at 3,920 sq.m.
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(4) The Miqat Masjid / Masjid Al Shajrah:

+_ 12 km from Madinah.

Also known as Dhul Hulayfah. Meeqat for those going to Makkah from Madinah and Syria. Nabi ρ performed 2 Rakaats Salaatul Ihraam, under a tree at that spot. Has 512 toilets, 566 showers, 384 ablution places, 500 small vehicle and 80 large vehicles car slots. Area of Masjid 26, 000 sq.m. Accommodates 500 worshippers.

(5) Masjid Al-Fadikh:

This is where some Sahaabah τ first learned of the prohibition of alcohol. They immediately spat out the liquor. It is in this area where Nabi ρ pitched a tent during the siege of Bani Al Nadir Jews.

(6) Masjid – Al Mustarah:

This is where Nabi ρ rested en-route to the battle of Uhud. Located right side of the road leading from the graves of Hadhrat Hamzah τ.

(7) Masjid Al-Riya

The Masjid of the Flag. Here Nabi ρ raised the flag as a signal for Jihaad. He prayed on 'Dhubab', which is another name for the hill.

(8) Masjid Al-Ghamama:

+_ 305 m from Masjid-e-Nabawi ρ.

This is where Nabi ρ most frequently held the Eid Salaat in open and where the prayer for rain area was made. Area 763,7 sq.m.

(9) Masjid Abu Bakr Al Siddiq τ:

+_ 335m from Masjid-e-Nabawi ρ .

Here also Eid Salaat was held. Also where Nabi ρ held the Salaatul Janaazah for the Negus of Abyssinia.

(10) Masjid Umar Ibn Khattab τ:

+_ 435m from Masjid-e-Nabawi ρ.

Here Hadhrat Umar τ had the Eid Salaat. Obviously Nabi ρ must have done so in that area.

(11) Masjid-e-Uthman τ:

+_ 460m from Masjid-e-Nabawi ρ.

Some say Hadhrat Ali τ made Eid Salaat here during the siege of Hadhrat Uthmaan τ .

(12) Masjid Ali Bin Talib τ:

+_ 290m from Masjid-e- Nabawi ρ.

Where Nabi ρ held Eid Salaat before moving to Masjid-e-Ghammama.

(13) Masjid-e-Sajdah

+_ 900m on the northern side of Masjid-e-Nabawi ρ. Also known as Abu Dharr Masjid.

Here Nabi ρ prostrated himself in gratitude after being informed by Hadhrat Jibraeel υ that whoever invoked Allaah's blessing upon him, Allaah would bless and whoever greeted him Allaah would greet.

(14) Masjid-e-Ijabah

+_600m away from Masjid-e-Nabawi ρ. Also known as Masjid Bani Muawiyh.

Here is where Nabi ρ made 3 Duaas, two were accepted. Concerning the Ummah not to be destroyed by drought and drowning was accepted, but concerning becoming victims of mutual differences was not. [Muslim – 2890]

(15) Masjid-e-Fath /Victory

This is the area/rock on which Nabi ρ stood and prayed during the battle of the trench. Praying for victory, he received Allaah's promise for that and glad tidings of conquest of Makkah located north of Al-Madinah on a mountain called Safa.

(16) The various Masjids of the trench:

Masjid Abu Bakr Siddiqueτ
Masjid Umar Ibn Al Khattaabτ
Masjid Ali Ibn Abi Talibτ
Masjid Faatimahτ
Masjid Salmaan Al Farisiτ

(17) Masjid Sayyid Al Shuhada

Erected on the plains of Uhud of Nabi ρ, where Hadhrat Hamzah τ was martyred.

(18) Masjid-e-Shams

In the Quba area. Being on a higher place. Sun shines on it first.

(19) Masjid Al Shaykhayn / Al Badai

+- 300m south of Masjid-e-Nabawi ρ. Also known as Masjid al Dir (Armour).

Nabi (S.A.W) spent the night here on his way to the Battle of Uhud. He performed Salaatul Fajr here, reviewed his army and sent back the Jew force. The chief of the hypocrites, Abdullaah ibn Ubay decided they have to turn back with 300, thus depriving the Muslims of 1/3 of their number.

(20) Masjid Al-Sabq

+_520m from Masjid-e-Nabawi ρ.

This was the finishing line of the horse race that Nabi ρ held between the Sahaabah τ which started at Thaniyyat Al-Wadai. Here also where Nabi ρ looked at the populace after the Eid Salaat.

Other Important Places

(21) The mountain of Uhud

On the foothills of the Battle of Uhud took place. Nabi ρ said: "Uhud is a mountain which loves us and which we love, it is on one of the gates of Madinah. The colour of the mountain is reddish.

(22) Graves of the Martyrs of Uhud

On the foothill of Mount Uhud lies therein Hadhrat Hamzah τ and Hadhrat Musayb Ibn Umair τ. This is demarcated and behind them are the other martyrs of Uhud.

(23) Baqi Al Gharqad

Commonly known as Jannatul Baqi. Over 10,000 Sahaabah τ buried therein. Details elsewhere. Area covering 174, 962 sq.m. Surrounded by 4m high wall whose length is 1,724 m.

(24) The garden of Salamaan Al Farsi τ

Where Nabi ρ planted with his own hand all but one of the 300 palm shoots that the Jewish owner of Hadhrat Salmaan τ wanted for his freedom.

(25) The soil of Shuayb

Nabi ρ visited Al-Harith ibn Al-Khazraj as they were suffering from fever. He said: "Why have you forgotten Shuayb?" He then took some of the soil saying, "In the name of Allaah, the dust of our soil, with

the saliva of one <u>of</u> <u>us</u>, is a cure for <u>our</u> <u>sick</u>, by the permission of <u>our</u> <u>Rabb</u>."

(26) The garden up Al-Baya (The oath of Allegiance)

+_206m from Masjid-e-Nabawi ρ.

Place of Sakifah Bani Saidah. Here Nabi ρ sat, drank and prayed in this area. Later Sahaabah τ deliberated here and then took allegiance to Hadhrat Abu Bakr τ as the first Khalif of Islaam.

Hadhrat Ibn Ishaaq τ has relayed the khutbah (sermon) of Hadhrat Abu Bakr τ on the day of the meeting of Saqifah Bani Saidah **(after the demise of Rasulullaah ρ), that Abu Bakr τ said:** ***"It is not lawful for the Muslims to have two leaders. Should this ever occur, then conflict will breakout among them in social and legal matters, and their unity will break, giving way to general discord and strife. This, in turn, will cause the abandonment of the Sunnah and the spread of bid'ah (innovations), due to which, such insurgency and disorder shall arise, for which there will be no remedy."***

Nabi ρ passes away:

Nabi ρ passed away. Sahaabah τ gathered at Bani Thakifa to deliberate who is to be the successor. Most of those gathered where from amongst the Ansaar (Madinites). Hadhrat Abu Bakr τ and Hadhrat Umar τ reached there. Various suggestions and propositions were in the air. An Ameer from the Ansaar, or from the Muhajireen or half a year from the Ansaar and the other half from the Majahireen on rotation basis were proposed.

Hadhrat Umar τ delivered a most historical short sermon which saved the day and stabilised the future course of Islaam.

He said: In Islaam we have four ibaadaats (devotional activities), Salaat, Hajj, Saum and Zakaat. Two of the above are rendered in congregation, Salaat and Hajj. For these two Nabi ρ deputed in his blessed life only one person as his deputy, who is Abu Bakr. [the first official Hajj Ameer was Hadhrat Abu Bakr τ , Hadhrat Ali τ was sent later to make certain proclamations] and Hadhrat Abu Bakr τ led in the time of Nabi ρ 17/18

Salaat. Thus whom Nabi ρ chose to be head (Imam) in his lifetime, we should choose the same after Nabi ρ's demise. (Majmul Zawayid - vol.2 p.246)

All accepted. No objections were raised. The matter was resolved. Hadhrat Abu Bakr τ was elected Khalif by unanimity. Historically no one can dispute it or chance it. Hafiz ibn Hajr Askalani τ says that there is no better example in Shariat of Qiyas - deduction by analogy than the one presented by Hadhrat Umar τ.

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The Masjid-e-Nabawi ρ

The pulpit:

Made in the 8th yr of Hijrah. Had 3 steps. Nabi ρ used to sit on it and place his feet on the second step.
When Hadhrat Abu Bakr τ was a Khalif, he used to stand on the second step and place his feet on the lower step.
When Hadhrat Umar τ was Khalif, he used to stand on the lowest step and place his feet on the ground when he sat.
When Hadhrat Uthman τ was Khalif he did so for 6 years and then ascended and sat where Rasulullaah ρ used to sit. When Muawiyah τ performed Hajj, he increased the number of steps and raised it to 9 steps to sitting place.
The Sahaabah τ used to sit on the 7th step which was the 1st step of Nabi ρ's pulpit.
It stood until the fire in 654 (AH) (1256CE).
Replaced then by a pulpit made by Al-Muzaffar, the king of Yemen.
Then replaced many times.
Current one is the gift by Sultan Masood 111, the Ottoman ruler in 998 A.H.

"What lies between my house and my pulpit is a garden from among the gardens of Jannat (Paradise) and my pulpit is over my pool." [Bukhari, Muslim]
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The Mihrab:

On Nabi ρ's arrival in Madinah, he prayed for a while facing Baitul Muqaddas – Jerusalem until revelation altered the situation.

Then he prayed facing Ka'abah for 10 days from behind "Pillar of Ayesha τ ", which is located in the centre of Ar Rawadah.

Then he moved forward. There was no hollowed out Mihrab in the time of Nabi ρ nor in the time of the Khulafah-e-Rashideen. The first person to do so was Umar bin Abdul Aziz in 91 AH and known as Nabi ρ's Mihrab.

The location of the Mihrab which is present now dates back to the time of Sultan Quaitbay in the year 888 A.H. If you stand in the Mehrab for Salaat, your place of Sajdah will be where Nabi ρ feet used to be. Nabi ρ place of Sajdah has been intentionally covered by a thick wall of this Mehrab.

Mehrab Osmani

In the southern most wall of Masjid-e-Nabawi ρ. Still in the same place when Hadhrat Uthman τ used to lead the Salaat. In 91H Omar bin Abdul Aziz (A.R) renovated the Masjid and made a Mehrab at this place known as Mehrab Uthmani. At present the Imam leads Salaat from here.

Mehrab Hanafi

This Mehrab is in line with Mehrab Nabawi ρ but on the west side of the Pulpit. Constructed to accommodate Hanafi Imam.

Mehrab Tahajjud

Is on the northern wall of the sacred Chamber. Nabi ρ used to after Salaat-ul-Tahajjud here from time to time. There is a raised small platform built in front of this Mehrab these days. You will find this platform on your left

side if you enter Masjid-e-Nabawi ρ from Bab Jibraeel υ. This Mehraab still exists but a book case with copies of the Quraan is fully covering it.

Note: Another bigger platform which was originally built for security personal lies to the right side. This is not **the Ashabus Sufaa platform.**

The Noble Muwajaha:

Area in front of the graves, where visitors stand to greet Nabi ρ and Hadhrat Abu Bakr τ and Hadhrat Umar τ. Standing facing it you will see on the left hand side one big ring and two small rings to the right. Give Salaams to Nabi ρ whilst standing in front of the big ring and then 2 places to the right for Salaams to Hadhrat Abu Bakr τ and then 2 places to the right to give Salaams to Hadhrat Umar τ. The Salaams should be given under the middle frame on which Quraanic Ayaats are written i.e. Hujaraat v.3

Maktabah Al-Masjidan Nabawi

This library has moved facing Bab Umar Al Khattab on the northern side of Masjid-e-Nabawia.

Bab Jibraeel (No 40)

Called because, it is here Hadhrat Jibraeel υ stood after the Battle of the trench and exhorted Nabi ρ to march against the Bani Qurayzah Jews who had betrayed him. Also called Bab Uthmaan τ **for Nabi ρ used to from here go to visit his son-in-law Hadhrat Uthman τ. Also called** Bab-al-Nabi.

Bab-al-Nisa (No 39)

Called because Nabi ρ once said: "Shall we leave this door for the women?" Hadhrat Abdullaah bin Umar τ on hearing this refrained from using this door until death.

Bab-al-Baqi (No 41)

It is a new door through which funerals proceed to the cemetery.

Bab-al-Salam (No 1)

Opened by Marwan ibn Abdul Malik. Know for some time as Bab Marwan. It leads to the Muwajah and thus called Bab-al-Salam.

Bab-al-Siddiq (No 2)

Opposite the house of Hadhrat Abu Bakr τ and this opening led from the house into Masjid.

Bab-al-Rahman (No 3)

Used to be called Atikar's door. A Bedouin entered from it and complained of drought to Nabi ρ who prayed for rain. Nabi ρ raised his hands and beseeched Allaah aid, and the mercy of Allaah poured down in the form of profuse rain.

Bab Umar Ibn Al Khattab τ

This is now inside the latest extention. It used to be opposite the house of Hadhrat Umar τ.

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Pillars

1) Hannana

On this site there was a palm tree against which Nabi ρ used to lean against during his sermon.
Upon construction of the pulpit, it cried.
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Also called Mushaf **Pillar. When Hajjaj sent copies of the Quraan to many major cities, then the Madinah copy was kept in a box placed right of this column.**

2) Perfume pillar

Someone spat on the palm-tree which stood there. Sahaabah τ washed it and perfumed the trunk. (P26 – Tarigh Mudkhi Madinah Munawarah – Ustad Ahmad Yaseen Khairi) Imam Malik (A.R) preferred this spot for Nafl Salaat.

3) Ayesha τ Pillar

Called because she narrated the merits of the pillar. Before called the pillar of the Emigrants for they should sit there after Nabi ρ said: "Were people to know what merit prayer near this pillar meant, they would draw lots for it."

4) Abu Lubaba – Repentance pillar

Nabi ρ used to sit here after Fajr with the poor and Ahle Suffa. The repentance of Abu Lubabah τ was accepted at this spot.

5) Sarir Pillar – Bed Pillar

Where Nabi ρ and Hadhrat Umar τ slept during Itikhaf in Ramadhaan. His bed was made of palm trees.

6) Hars Pillar - Guard

Also called Pillar of Hadhrat Ali τ**, for he and other Sahaabah τ used to stand guard before Allaah revealed "Allaah will protect you from the people." – Surah Maida -67. Subsequently Hadhrat Ali τ used to stand before it and pray.**

7) Wufood Pillar - Delegate Pillar

Nabi ρ sat here to receive the Arab tribes that came to accept Islaam. This is also where the Bani Tamim raised their voices to call Nabi ρ, resulting in the revelation of Surah Al-Hujurat.

Note: **The Bed, Guard and Delegate Pillars used to be a little inside the Sacred Chamber. In 888 AH, half of each Pillar was built outside the wall to make their locations known. See diagram.**

8) Grave Square Pillar

Just behind the Delegate Pillar. Cannot be seen from outside.

9.) King Fahd complex for printing of the Noble Quraan

Complex spread over 250,000 sq.m. Perhaps the largest of its kind in the world. On the Tabuk Road. Up to 2000,138 million copies of Quraan printed, over 40 various translation printed. Has more than 1,800 employees and more than 1000 checkers of publications.

Common Errors in Hajj – Important Information

1.) It is absolutely necessary to use Halaal money for Hajj and Umrah. *(TT P113/4 - IM P5 - FR Vol3 P116)*

2.) Spend most of your time in Ibaadat not business, visiting, and shopping, discussion and futile activities. *(MH P29 – IM P50)*

3.) Once Hajj is Fardh upon oneself, perform it, it is a great sin to delay it and provokes the wrath of Allaah. *(TIR VOL 1 P 167 – IM P49 – FR VOL2 P47)*

4.) It is good to request the one going for Hajj or Umrah to make duaa. This is proven *(Ibn Maja P208)* however, to have festivals and huge processions to the airport etc, is vain.

5.) It is prohibited to garland those going for Hajj. *(FM Vol3 P202 – IM P68)*

6.) The water in the plane is pure. *(IM P17 – FM VOL2 P25 – MH P335)*

7.) Before Ihraam engage in abundant Zikr and in the state of Ihraam recite Talbiyyah a lot. Do not waste time. *(MH P37 / 337)*

8.) Don Ihraam before the Meeqat boundary, but by re-crossing the Meeqat, the Damm lapses. *(FQ VOL2 P426 – IM P93)*

9.) Once in Ihraam do not fight, quarrel, and transgress, use abusive language, or indulge in indecent talk. *(Surah Baqarah Ayaat P 197)*

10.) Whilst waiting for the busses at every junction, eg, from Jeddah then Makkah or Madinah, Madinah to Makkah, Makkah to Mina, Mina to Arafaat etc. exercise patience. Do not fight for seats, wait for your turn.

11.) On entering Makkah, first secure your place of stay then make certain your valuables are safe and regain your strength, then go to the Haram. Do not go in a tired state for Tawaaf or Umrah, on entry perform 2 Rakaats Tahiyyatul Masjid. *(TIR VOL 2 P21)*

12.) If the time of Fardh Salaat is near or on, then perform it, then proceed for tawaaf. Do not take large sums of money when proceeding for tawaaf. If making Umrah Tawaaf, then carry maximum 10 Riyals in your money belt. 3 or 5 Riyals for Halq and the rest for some need. Many are pick-pocketed near the Hajre Aswad area. Most hotels have safe keeping facilities.

13.) To turn the chest or back toward the Ka'bah breaks the tawaaf. It is Masnoon to let the chest and face to be in line with the Hajre Aswad whilst making Istilaam. *(IT VOL 3 P441/5 – VOL 2 P441 – B5 VOL 2 P147 – IM P119)*

14.) To indicate towards the Hajre Aswad from far and kiss the hands is called Istilaam, Istilaam of Hajre Aswad directly is Masnoon, if there is no difficulty in doing so.One should look in front while making Tawaaf. It is makrooh tahrimi and against mannerism to turn the face towards the Ka'bah. It is makrooh to look here and there whilst making tawaaf. *(MH P130/ 340 – GM P25 – IM 118)*

15.) Especially, ladies should not attempt to kiss the Hajre Aswad during crowded times. Instead of earning Sawaab one is sinning. To give any Muslim difficultly is haraam. Thus to push and jolt whilst rendering a masnoon act is haraam. *(S VOL 3 P505 – H VOL 1 P221)*

16.) To greet, handshake and answer Deeni questions, is permissible in tawaaf. Necessary talk is also permissible, look ahead whilst doing these, more than necessary talk is makrooh. *(GM P27 – FQ VOL 2 P490 – IM P120)*

17.) Some recite Talbiyyah during Tawaaf, this is not correct. For a Mufrid or Qarin to read Talbiyah in the Saee is valid. If a Mutamati dons the ihram on the 8th of Zill Hajj and performs a Nafl Tawaaf followed by the Saee to be stored, then in this Saee, Talbiyyah can be read whilst making Tawaaf. *(FQ VOL2 P495 – GM P55 – IM P121)*

18.) Whilst making Tawaaf, if Fardh Salaat commenced, join in, after Salaat continue from where you stopped, better a little back, then complete Sunnat, Nafl, after Tawaaf. *(FA VOL1 P227 – FQ VOL2 P494 – IM P121)*

19.) It is not permissible to make Tawaaf without wudhu. There are 7 types of Tawaafs:-

1. Tawaaf e Ziyaarat – this is a Fardh of Hajj, if done without wudhu or the major portion done without, then one Damm becomes Waajib, it will lapse if the Tawaaf if repeated. *(GM P45 – IM P103)*

2. Umrah Tawaaf – If the whole Tawaaf or even 1 round is done without Wudhu, it will make 1 Damm compulsory, repeating the Tawaaf will wave the Damm. *(GM P147 – IM 181)*

3. Tawaaf Nadhr – Because it is Fardh then if performed without wudhu will necessitate a Damm. *(IM P97)*

4. Tawaaf Widaa – if done without wudhu, then for every tawaaf the equivalent of "Sadaqatul Fitr" becomes compulsory. *(GM P147)*

5. Tawaaf e Qudoom (as 4). *(GM P147 – IM P111)*

6. Nafl Tawaaf (as 5). *(ZM P374 – GM P147)*

7. Tahiyyatul Tawaaf – Tawaaf on entry into the Haram (as 6). In all those Tawaafs, the penalty will lapse if the Tawaaf is repeated.

20.) If a lady/women performs Tawaaf in the state of
a. impurity,
b. haiz or
c. nifaaz then there are 7 types of Tawaaf with their laws.

1. <u>Tawaaf e Ziyaarat :</u>
If the whole Tawaaf is performed or 4 rounds of the Tawaaf in the condition a/b/c then one camel or cow penalty as Damm is due, which has to be done within the boundary of the Haram. If 3 or less rounds were done then one goat becomes necessary to slaughter. If after purity the Tawaaf is repeated then the penalty lapses. *(GM P145 – IM P104)*

2. Tawaaf e Umrah:

If done in condition of a/b/c then one goat as penalty is slaughtered. If repeated after purity then the penalty lapses. *(GM P147 – IM P181)*

3. Tawaaf e Widaa:

It lapses for the one in Haiz or Nifaaz. If done in an impure state then one Qurbani has to be done which lapses, if repeated in a pure state. *(GM P147 – IM P109)*

4. Tawaaf e Nadhr:

This is Waajib. If done on condition a/b/c then one Damm becomes necessary which lapses if repeated in a pure state. *(GM P147 – IM P111)*

5. Tawaaf e Qudoom:

Order as (4) *(GM P147 – IM P111)*

6. Tawaaf Nafl and Tawaaf Tayathi:

Order as (4) *(GM P147 – IM P111)*

21.) A. If wudhu broke whilst making Tawaaf, then stop the Tawaaf. Make wudhu and continue from where the wudhu broke but better to start the round again. *(AM VOL3 P503)*

B. If whilst making Tawaaf, haiz starts. Stop the Tawaaf. On purity repeat the entire Tawaaf (all rounds). *(IM P121)*

22.) Those who are not incapacitated and are carried by conveyance have to pay a Damm as penalty. An incapacitated person may be carried for Tawaaf or Saee or even taken by conveyance. *(S VOL 2 P517 – IM P112 – B5 VOL2 P134 – BR VOL2 P232 – IM 133)*

23.) The Tawaaf Ziyaarat, Ramee, Damm Shukr have to be rendered within the Ayum Nahr. To do so is Waajib. But the Saee between Safa- Marwa can be delayed. Due to tiredness or

excuse if one delays even for 10/15 days, it is permissible. If one does 1 a day it is valid. There is no Damm on this delay. To do so with an excuse is permissible without detestation and to do so without excuse is against the Sunnat. *(GM P68 - IM P133/134)*

24.) If after Tawaaf, before Saee, haiz comes then Saee can be made. Similarly if Haiz comes whilst performing Saee, it is proper to complete it. Place of Saee is not in the Masjid. *(GM P72 - IM P135)*

25.) **Deputy in Tawaaf and Saee :** There is no deputizing for Tawaaf or Saee. Ailing person may use wheelchair or be carried. *(GM P70- Shami Karachi Vol 2 P517- M 9 Vol 2 P347- M4 P145 - IM 112/133)*

26.) **Istilaam of Rukn e Yamaani :** To pass both hands on or over Rukne Yamaani is Sunnat. To kiss Rukne Yamaani is against the Sunnat. One must be cautious that ones chest does not face the Rukne Yamaani whilst making Istilaam of Rukne Yamaani. It is prohibited to do so. There is no problem in facing the Ka'bah whilst making Istilaam and the Hajre Aswad. If one has no chance to make Istilaam by touching Rukne Yamaani then just proceed, it is prohibited to gather there. (P21 – Haj 1 made easy)

27.) Istibah is done in that Tawaaf which is followed by a Saee. If one has to perform Salaat in between the Tawaaf or before the Saee then Istibaah should be left out. *(MH P338 – ZM & UM P141)*

28.) Women should not perform Salaat directly behind Maqam Ibrahim and in the Hatim due to touching non-Mahram, pushing, jostling, jolting. It is grossly unbecoming to do so, they should perform Salaat far behind the Maqaam e Ibrahim. *(MH P341)*

29.) The women may use medications to stop her 'haiz' so that they perform Tawaaf Ziyaarat or Umrah Tawaaf due to time factor.

This should be done in dire necessity for it effects the health of the women. *(FR VOL6 P404 – IM P108)*

30.) **11 distinguishing laws of women :**

1. Women in Ihraam should cover their head. Face can be open, if they want to cover, a cap etc should be used so that the cloth hangs over it, not touching the face.

2. It is not prohibited for her to wear sewn clothing.

3. She should recite Talbiyyah softly.

4. She can read duaa and Talbiyyah in the impure state but not Salaat.

5. To avoid hair from breaking, generally a cloth is tired over the head. This is not part of Ihraam but a precautionary method.

6. It is not masnoon for women to run between the two green light (markings) in Saee.

7. To come out of Ihram only a finger tip of the hair end is to be cut.

8. All rituals of Hajj besides Tawaaf are done if she is an impure state.

9. If she has to delay Tawaaf e Ziyaarat due to being impure in the days of Nahr, 10/11/12 then there is no penalty for her when she performs it on the termination of impurity no matter how long the delay.

10. On reaching Jeddah or Makkah if the women's husband or Mahram dies or she is divorced then she may complete her Hajj in that condition.

11. Due to 'haiz' the Tawaaf e Widaa lapses. *(Hajj Aur Umrah Ka Ahsaan Tarikh P21-22)*

31.) **20 Prohibitions in Ihraam:**

1. To kill lice in Ihraam is prohibited; optional Sadaqa is to be given of any quantity if one kills less than 3 lice. If one kills more than 3, then amount equal to Sadaqatul Fitr in charity is to be given. It is prohibited to kill lice from the body. What is from outside and harmful is permissible to kill. *(GM P155 – PQ VOL 3 P26 – IM 75)*

2. In Ihraam it is permissable to kill any harmful animal or insect which is not created by the body, eg, bug, mosquito, fly. *(HH P97 – GM P155 – IM P75)*

3. In the Haram there are many locusts, it is good to stay away from these. If one kills one, then give some charity, any amount. *(FQ VOL3 P26 – IM P75)*

4. In the state of Ihraam if man/woman kiss or embraces then one sheep/goat is the penalty irrespective if there be ejaculation or not. *(TK VOL2 P499 – H VOL 1 P244)*

5. If a woman is excited then on her is also one Damm. *(TK VOL 2 P499)*

6. If the whole head or ¼ or more than ¼ is cut or shaved then one Damm becomes compulsory. *(FQ VOL3 P131 – IM P75)*

7. If before coming out of Ihraam, one shaves the beard or cuts ¼ or more than one Damm becomes compulsory and if it be less than that there is a Sadaqah (1/2 Saa) becomes compulsory as penalty. *(FQ VOL3 P31)*

8. By ¼ is not meant the length of the beard but where the beard grows from.

9. In Ihraam if one removes the hair of 1 or both the under armpits then in both instances one Damm is compulsory. *(B5 VOL2 P193 – H VOL1 P243)*

10. Same with remaining pubic body hair. *(FQ VOL3 P23 – G P137)*

11. If in one session the hair of the head, beard, under armpits, pubic hairs are removed then 1 Damm becomes compulsory but if done at different times then for every time 1 Damm becomes compulsory. *(MH P238)*

12. If from the head 2/3 hair is removed from the beard/ pubic area/ under armpits then one handful of flour or its price is given as Sadaqah. If more than 3 and less then ¼ of the limb then to give the price of one Sadaqatul Fitr becomes necessary. *(GM P137)*

13. In Ihraam if part or the whole of the moustache is cut then in both cases one Sadaqtul Fitr becomes necessary. *(GM P138 – IM P78)*

14. Besides the head, beard, under arm pit, or pubic area hair is removed from any limb or part of limb then one Sadaqatul Fitr becomes necessary. *(MH P240)*,

15. If in Ihraam one pares/cuts of the nails of one hand or one foot or all four (2 hands plus 2 feet) then one Damm becomes compulsory. If the nails of the four areas were cut on 4 different occasions then 4 Damms become necessary. If one cuts one area in one time and another at another time then 2 Damms become necessary. If one did not pare all nails but cut less than 5 nails of each limb eg, 16 nails were cut then for every nail one Sadaqatul Fitr becomes necessary. *(B5 VOL2 P294 – TK VOL2 P503 – H VOL1 P244 – IM P75)*

16. In Ihraam it is not permissible for men to wear sewn clothing, which is in the shape, design and body fit of a person,

eg, shirt, trouser, vest, hat, shorts, waistcoats, jersey, etc. But may adorn clothing which is not as per body design or shape. Thus to wear a coat without sleeving it is permissible. *(MH P233)*

17. If a man wears sewn clothing for one complete day or complete night or for a few days then in these cases damm is compulsory and if one made intention at the time of removal of the clothing that one is going to adorn it again the next day then also ONLY 1 damm is necessary but if one made the intention that one is NOT going to adorn the sewn clothing again then on adorning it 2 damms become compulsory. If a male wears sewn clothing for less than 1 night or 1 day but for more than an hour than Sadaqatul Fitr becomes compulsory and if worn for less than 1 hour then 2 handfuls of flour or its price is to be given as Sadaqah. *(MH P233)*

18. In Ihraam the application / usage of itr (perfume) laws equally apply to both men and women, with or without intention or someone were forced into using it, in all cases penalty become necessary. Moreover, usage on body and clothing is prohibited. Thus if one used fragrance on one big limb –leg, head, face, calf, thigh, arm, hand, palm or more than 1 damm as penalty becomes compulsory. If fragrance was used on a small limb eg, ear, nose eye, finger etc. than one Sadaqatul Fitr is necessary. *(MH P228 – IM P80)*

19. If in Ihraam 'Mendhi' was applied on the palm or foot then 1 damm is necessary. *(MH P229)*

20. If a person sat in the 'itr' shop but no 'itr' touched his body or cloth then no damm is necessary. However, to sit there with the intention of smelling is makrooh. *(MH P229)*

21. In Ihraam, for women, to cover their head is permissible without detestation but necessary, not for men, also necessary for men to expose their faces. If the female covers her face or a man his head for one complete day and night then 1 damm is

necessary, less than that necessitates one Sadaqatul Fitr, even if it be for a short while, intentionally or unintentionally or one is forced to do so. *(GH P136 – IM P80/1)*

22. One is Ihraam should not use the toiletries given to one in the airplane. If one uses these and wipes one's entire face, hands, etc, then one Damm becomes necessary. *(IM P80)*

32.) **Care -freeness in Halq and Qasr, whilst coming out of Ihraam**

It is better and more rewarding to shave the entire head then to make Qasr (to remove hair equally from the entire head). Many are not cautious of the above, there are 4 scenarios.

1. To divide the head into 4 parts and then remove one portion. One will come out of Ihraam but be engaged in a Makrooh Tahrimi act. *(MH P172 – GM P93)*

2. If one cuts less than ¼ of the head than according to Imaam Abu Hanifa (A.R) one is NOT out of Ihraam. Thus in that state to engage in any act prohibited in Ihraam will necessitate a penalty. *(FR VOL 6 P405 – AF VOL4 P546)*

3. If one has so short hair that it is less than a finger tip, then it will be necessary to shave the head. *(AF VOL4 P546)*

4. If one is bald or one just performed one Umrah and a few hours later, performed another (thus having no hair on the head) then it will be necessary to pass a blade over the head. *(FQ VOL2 P386 – S VOL 3 P535 – T VOL 1 P507)*

33.) **Intermingling of women and men.**

It is not permissible for strange men and women to stay in one room or tent. There must be separation in the tents in Mina and Arafaat. *(TT VOL2 P132 /3)*

34.) The Imaam in Masjid e Namira performs the Zuhr and Asr at the time of Zuhr. Since he is Musaafir then he performs 2-2. If

you are Musafir following behind him than there is no problem. However if you are Muqeem i.e. if you came to Makkah 15 days before 9th Zill Hajj, then when the Imaam says the Salaam after his 2 Rakaats of Zuhr then quickly stand and complete the remaining 2 without Qiraat and do the same for after his Salaam of Asr.

35.) **Salaat of those in the tents.**

If one is in the tents of Arafaat then perform Salaat Zuhr and Asr in their respective times. *(ZM P159)*

36.) **In Arafaat and exit.**

There is no Nafl after performing Salaat in Arafaat behind the Imaam. Only engage in duaa, like wise for those in the tents there is no Salaat after Asr. Do not waste time, walking here and there, gossiping etc. Many sit in their buses after Asr and loose valuable duaa time. No one is allowed to come out before sunset from Arafaat. This is controlled by the government.

To leave Arafaat before the Amir of Hajj or before Sunset necessitates one Damm. *(S VOL 2 P 516 – IM P142/3)*

37.) **Entrance to Muzdalifah to perform Maghrib.**

It is not valid to perform Maghrib or Esha before entrance to Muzdalifah. If one does so then upon reaching Muzdalifah, one has to repeat it.
However, if one is so delayed in reaching Muzdalifah and the time of Subhu Saadiq is entering then read Maghrib and Esha, at ease before Subhu Saadiq enters. These days there are many camp outside Mina. This is not part of Muzdalifah.

38.) **Carelessness in the Wuqoof of Muzdalifah.**

The time of Wuqoof of Muzdalifah is from the 10th Zill Hajj Subhu Saadiq till the rising of the sun. This is according the all 4 Imaams. Not to do so necessitates one Damm. Also one looses the opportunity of making duaa in a greatly blessed place. As per Hadith narrated by Abbas bin Mirdaas (R.A) that the duaa of forgiveness for the oppressors which was made by

Nabi (S.A.W) in Arafaat was not accepted but was accepted in Muzdalifah. *(DM VOL 2 P509)*

To make Tawaaf e Ziyaarat before Ramee and Halq is Makrooh. *(TM VOL 2 P509 – IM P144)*

39.) **Carelessness in Ramee.**

It is permissible to deputise someone for Ramee, if one is so sick, weak, old, feeble, incapacitated that one cannot reach the Jamaraats for Ramee. *(GM P100)*

One should do ones own Ramee first then on behalf of the other. *(GM P100 – BS VOL 2 P137)*

If after deputizing someone the deputized recovers within the time, then it is not necessary to repeat the Ramee. *(GM P100)*

Women may perform Ramee at night when there are less crowds. *(GM P100 – IM P158/9)*

Many avoid/ discard Ramee due to petty reasons.

40.) **The sequence of Ramee, Damm e Shukr – Halq**

For a Qaarin or Mutamatti the sequence of Ramme, Damme e Shukr, Halq is Waajib (compulsory). If order /s chances then according to Imaam Abu Hanifa the Damm is necessary. On the Mufrid then there is no Damm e Shukr. So sequence is Ramee and Halq. If sequence changes one Damm is compulsory. *(FQ VOL 3 P65 – GM P149 – H VOL 1 P261)*

If a person had a valid Shari excuse which off sets the sequence then acting on the ruling of the Sahibain (R.A) there is no Damm. *(As per Ulema conference)*

41.) **To use the Bank for Damm e Shukr**

If the Damm e Shukr is done before Ramee or Halq then Damm is Waajib. So if one does Damm e Shukr with the Bank, make sure of the sequence. *(SN VOL1 P214 – FR VOL2 – IM P127)*

42.) **40 Salaats in Masjid e Nabawi (S.A.W)**

One Salaat performed in Masjid e Nabawi (S.A.W) earns 50,000 rewards. (Ibn Maja). There are 3 benefits for the one who performs 40 Salaat (Fardh) without any gap.

a.) Protection from Jahannum;
b.) Protection from punishment of Allaah;
c.) Protection from hypocrisy. (Musnad Imaam Ahmed bin Hanbal)

Many do not bother but waste their time in futile activities. Although it is not Fardh/ Waajib/ Sunnat but one should not deprive one selves of the tremendous benefits enumerated.

43.) **Returning Haji**

The meaning of the Hadith of Musnad Imaam Ahmed bin Hanbal and Ibn Maja, is that one should meet the returning Haji, great, handshake and request them to make duaa for forgiveness for you.

Nowadays, this meeting is turned into a festival and celebration wherein many 'Haraam' activities take place. The original purpose is lost totally and not even though off. This meeting, becomes one of show, pomp, glory, wastage of money and arena for demanding of gifts from the prior Hajj shopping lists.
Allaah save us.
The Hajji should focus on reform in every walk of life.

44.) **Books :**

1.	Isaaul – Manasik	(I.M)
2.	Fatawa Raheemiya	(FR)
3.	Al Targheeb wa Tarheeb	(TT)
4.	Tirmidhi	(T)
5.	Muallim ul Hujjaj	(MH)
6.	Ibn Majah	(IMH)
7.	Fatawa Mahmoodia	(FM)
8.	Jawharul Fiqh	(JF)
9.	Auzazul Masalik	(AM)
10.	Fathul Qadeer	(FQ)
11.	Imadul Fatawa	(IFA)

12. Fatawa Khilia (FK)
13. Izaazul Tahawi (IT)
14. Shaami (S)
15. Badaaius Sanaai (BS)
16. Ghunatul Manasik (GM)
17. Fatawa Alamgiri (FA)
18. Zubdaus Manasik (ZM)
19. Badrul Raiq (BR)
20. Muhtahul Khalik (MK)
21. Hajj wa Umrah Ka Ahsaan Tarikha (HUAT)
22. Ummdatul Manasik (UM)
23. Akhamul Hajj (AH)
24. Tatar Khania (TH)
25. Hindia (H)
26. Ahsanul Fatawa (AF)
27. Tanwirul Abraar (TA)
28. Sharh Naakia (SN)

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Rami e Jamaraat (Waajib)

Pelting of the Satan

Pelting Chart – Hanafi / Shaafie

Near Masjid Khaif
Towards Makkah

O	O	O
Small	Medium	Biq
Ula	Wusta	Uqba

Table 1 Pelting

10th Zill Hajj – 3rd Day of Hajj
Pelt only Big Satan – 7 Pebbles

Pelting Times	Hanafi	Shaafie
Starting Time	From Sunrise	From the second half of the night of Nahr (Eid) (i.e. 9th Zill Hajj 12pm)
Masnoon Time	From Sunrise to Zawwal	
Permissible Time	Upto pre-dawn of 11th Zill Hajj	
Makrooh Time #	After Sunset	End of 3rd day after Eid
Ending Time	Upto pre-dawn of 11th Zill Hajj	At Sunset

= There is no Makrooh times for the sick , weak and women.

Table 2 – Pelting

11th Zill Hajj – 4th Day of Hajj
Pelt small satan then middle satan then big satan

21 Pebbles

Duaa

After Small Satan	**Yes**
After Middle Satan	**Yes**
After Big Satan	**No**

Duration = 20 Aayats facing Qibla

Pelting Times	**Hanafi**	**Shaafie**
Starting Time	After Zawwal	After Zawwal
Masnoon Time	After Zawwal of the morning of the 12th Zill Hajj	Before Zohr (Thuhur)
Permissible Time	After Zawwal until Sunset	Until Fajr of 13th
Makrooh Time #	After Sunset	
Ending Time	Before Sunrise of the morning of the 12th Zill Hajj	

= There is no makrooh times for the sick, weak and women

Table 3 – Pelting

12th Zill Hajj – 5th Day of Hajj
Pelt small satan, middle satan and then big satan

21 Pebbles

Duaa

After Small Satan	**Yes**
After Middle Satan	**Yes**
After Big Satan	**No** **One may leave Mina for Makkah**

Duration = 20 Aayats facing Qibla

Pelting Time	**Hanafi**	**Shaafi**
Starting Time	After Zawwal	After Zawwal
Masnoon Time	After Zawwal till Sunset	Before Zohr
Permissable Time	After pre-dawn of 13th Zill Hajj	
Makrooh Time #	After Sunset	
Ending Time	On the sunset of the 13th of Zill Hajj	Until Fajr of 13th of Zill Hajj

= There is no makrooh times for the sick, weak and women

Table 4 – Pelting

13th Zill Hajj – 6th Day of Hajj (for those wishing to stay over) Pelt small satan, middle satan and then big satan

21 Pebbles

Duaa

After Small Satan **After Middle Satan** **After Big Satan**	**Yes** **Yes** **No** **One may leave Mina for Makkah**

Duration = 20 Aayats facing Qibla

Pelting Times	**Hanafi**	**Shaafi**
Starting time	After Zawwal	
Masnoon time	After Zawwal	
Permissible time	After pre dawn	
Makrooh time	Before Zawwal after pre-dawn	
Ending time	Until sunset	

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Wuqoof Chart
Hanafi – Shaafi

Table 1 – Arafaat

Arafaat	**Hanafi** Fardh	**Shaafi** Fardh
Time Starting	From Zawwaal of the 9th	From Zawwaal of the 9th
Ending Time	Subhe Saadiq of 10th	Sunrise of the 10th
Minimum Wuqoof time	For a moment	For a moment

Table 2 – Muzdalifah

Muzdalifah	**Hanafi**	**Shaafi**
Wuqoof	Moment from Subhe Saadiq to sunrise is Waajib	From Subhe Saadiq to shine of sunrise is Sunnat
When	Upto an Hour before Subhe Saadiq is Sunnat	To spend a moment after midnight is Waajib

Table 3 – Mina

	Hanafi	**Shaafi**
Staying in Mina on the night of 10th and 11th of Zill Hajj	Sunnah	Waajib

Ayyam e Tashreeq : 11th / 12th / 13th Zill Hajj

When to read Takbeer e Tashreeq ?
From 9th Zill Hajj till 13th Zill Hajj- for 5 days.
That is from **Fajr** (in Mina before going to Arafaat) of **9th** Zill Hajj till **Asr** of **13th** Zill Hajj. (i.e. after 23 Salaats)

Sequence of pelting the small , then middle then big is Waajib according to the Shaafis.

Al- Hidayah - Hajj Made Easy - Tamattu, Hanafi/ Shaafi

1	2		3		4	5	6	Sequence
8th Zill Hajj	9th Zill Hajj	9th Night	10th Zill Hajj	10th Night	11th Zill Hajj	12th Zill Hajj	13th Zill Hajj	
May commence Hajj after Mid night. It is permissible to make the Saee (Waajib) for Hajj prior to departing for Mina. The Saee must be preceeded by a Nafl Tawaaf. (In Ihraam) with Ramal and Idhtibaah(Sunnat) and 2 Rakaats Waajib Salaat. It is preferable to make this Saee on the 10th Zil Hajj after Halq and Tawaaf e Ziyaarat. After Fajr Salaat go to Mina (Sunnat) – 4.8km (in Ihraam), (Fardh). Perform Zuhr, Asr, Magrhrib, Eshaa and Fajr in Mina. Walk about 2/ 2.5 hours. Bus 4-6 hours 5 kilometers.	After Fajr Salaat depart for Arafaat 9.6 Km. Start Takbeer e Tashreeq after Fajr Salaat. Mina to Arafaat walk - 3.5 hours- Distance - 12km Bus, 6-10 hours. Talbiyah, Zikr, Tilaawat, Tauba and Istighfaar after Zawwal. Make Duaa until Sunset. After Sunset proceed to Muzdalifah- 5.6km without performing Maghrib Salaat. Arafaat to Muzdalifah - 3,3.5 hours Distance 9 km Bus 6-8 km.	Spend this night in Muzdalifah (Sunnat Muakkidah). Perform Maghrib and Eshaa at Eshaa time with one Azaan one takbeer. Then Sunnats of Maghrib and Esha. Collect 49 or 70 pebbles, Wuqoof (Waajib) (after Fajr before sunrise) Talbiyah etc. Depart after Wuqoof. Muzdalifah to Jamaraat – 1 hour. Bus 3-4 hours. The night wuqoof for Shaafis is Waajib after midnight even if it be for a moment.	Go to Mina -4 km Ramee (Waajib) of Big Shaytaan only after Ishraaq (Sunnat). Talbiyah stops just before throwing of first pebble. No duaa. Make Damme Shukr(Waajib) in Minaa or Makkah. Also another Qurbaani, can be done at home, (if applicable), better in Haram. Go to Makkah- 4.8km- Halq can use normal dress, no relationship with wife, permissible only after Tawaaf e Ziyaarat(Fardh) After Halq (Waajib) proceed for Tawaaf e Ziyaarat (Fardh)	Saee of Hajj is fardh for Shaafis. It is Fardh for Shaafis to remove or clip 3 hairs. Jamaraat to Makkah1/5 hours Bus 6/ 10 hours Tawaaf e Ziyaarat(Fardh) with ramal and ishtibaah if still in Ihraam clothing,and no ramal in normal clothing. No time restriction for saee. Wear normal clothing. May have relationship with wife. Return to Minaa 4.8km. Night stay in Mina is Sunnat for Hanafis and to stay for the major part of the night is Waajib for Shaafis.	Ramee of all 3 (Waajib) shaytaans after Zawwaal. Make Duaa after the small and middle shaytaan only. Duration 20 Aayats. Takbeer, Tahleel and Durood. From small shaytaan to big shaytaan Zikr etc.	Ramee (Waajib) of all 3 shaytaans after Zawwaal. Make Duaa after the small and middle shaytaan only. Duration 20 Aayats. Takbeer, Tahleel and Durood. Can leave for Makkah, if next fajr is near then it is makrooh not to stay in Mina for the 13th Zill Hajj, Zikr etc.	Ramee of all 3 shaytaans after Ishraaq is allowed. Make it after Zawwaal in order to act upon the Sunnat. Try to stay at Mohasib Valley till midnight. Same sequence. Go to Makkah- 4.8km. Do not forget to perform Tawaaf e Widaa which is Waajib. Till Asr of 13th Takbeer e Tashreeq is read.	Makkah ⇩ Minaa ⇩ Arafaat ⇩ Muzdalifah ⇩ Minaa ⇩ Makkah ⇩ Minaa ⇩ Makkah Sequence of Hajj M-M-A-MXS

Sequence is Waajib for Hanafis And Sunnat for Shaafies

- ➢ 1. Ramee
- ➢ 2. Qurbaani
- ➢ 3. Halq

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1420 No. 3/4 **AL-HIDAAYAH** 2000

HAJJ MADE EASY

Tamattu-Hanafi

1	2		3		4	5	6	
8th Zil Hajj	**9th Zil Hajj**	**9th Night**	**10th Zil Hajj**		**11th Zil Hajj**	**12th Zil Hajj**	**13th Zil Hajj**	Makkah → Minaa → Arafaat → Muzdalifah → Minaa → Makkah → Minaa → Makkah
May commence Hajj after mid-night. It is permissible to make the Saee (Waajib) for Haj prior to departing for Minaa. The Saee must be preceeded by a Nafl Tawaaf. (In Ihraam) with **Ramal and Idhtibaah (Sunnat)** and 2 Rakaats waajib salaat. It is preferable to make this *Saee* on the 10th Zil Haj after *Halq* and Tawaaf-e-Ziyaarah After Fajr salaat **go to Minaa (Sunnat)** - 4.8Km *(in Ihraam) (Fardh).* Perform Zuhr, Asr, Maghrib, Eshaa and Fajr in Minaa. Make Talbiyah, Zikr, Tilaawaat, Tauba and Istighfaar in abundance.	After Fajr Salaat depart for *Arafaat* 9.6km Make *Wuqoof (Fardh)* Tal-biyah, Zikr, Tilaawat, Tauba and Istighfaar after Zawwal. Make dua until sunset. After sunset proceed to Muzdalifah - 5.6km without performing Maghrib Salaat.	Spend this **night in Muzdalifah (Sunnat Muakkad).** Perform Maghrib and Eshaa at Eshaa time with one Azaan and one (1) takbeer. Then Sunnats of Maghrib and Eshaa. Collect 49 or 70 pebbles. **Wuqoof (waajib)** (after Fajr before sunrise) Talbiyah etc. Depart after wuqoof.	Go to **Minaa** - 4km. **Ramee (Waajib)** of Big shaytaan only **after Ishraaq (Sunnat)**. Talbiyah stops just before throwing of first pebble. Make **Damm** of Shukr (Waajib) in Minaa or Makkah. Also another Qurbaan, can be done at home. (if applicable), better in Haram. Go to Makkah - 4.8km. - *Halq*-can use normal dress-no relationship with wife, permissible only after *Tawaaf-e-Ziyaarah (Fardh).* **After Halq (waajib)** proceed for Tawaaf-e Ziyaarah (Fardh).	Tawaaf-e Ziyaraah (Fardh) with ramal and idhtibaah if still in Ihraam clothing, and no ramal in normal clothing if saee is after that then no time restriction for saee. Wear normal clothing. May have relationship with wife. Return to Minaa 4.8km.	**Ramee of all 3 (Waajib)** shaytaans after Zawaal. Make Duaa after Jamarah-Uoola and Wusta only. Duration 20 aayats. Takbir, Tahleel, Durood. From small shaitaan to big shaitaan Zikr etc.	**Ramee (Waajib)** of all 3 shaytaans after Zawaal. Make Duaa after Jamarah-Uoola and Wusta only. Duration 20 aayats. Takbir, Tahleel, Durood. Can leave for Makkah, if next Fajr is near then it is makrooh not to stay in Minaa for the 13th Zil Haj. Zikr etc.	*Ramee* of all 3 shaytaans after Ishraaq is allowed. Make it after Zawaal in order to act upon the Sunnat. Stay at Mohasib Valley till mid night. Same sequence. Go to Makkah - 4.8km. Dont forget to perform Tawaf-e- Widaa which is Waajib .	SEQUENCE OF HAJJ M-M-A- M X 5 Make duaa for the Ummah of Rasulullaah Sallallahu Alayhi Wasallam.

لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك، لا شريك لك ۔

سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله ۝

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This Sequence is Waajib → 1 RAMEE, → 2 QURBANI, → 3 HALQ

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1420 No. 1 AL-HIDAAYAH 2000

WHAT ONE HAS TO DO IN 'UMRAH

1	To enter into the state of Ihràm for 'Umrah	Shart Fardh
2	Tawàf with Ramal (a)*	Rukn
3	Saee	Waajib
4	Ritual shaving or Trimmming of the hair	Waajib

*(a) Sunnah

NOTE:

1. a) It is most virtuous for a Qaarin to perform Saee after Tawaaful Qudum.

   b) If Saee is not performed after Tawaaful Qudum then there will be no Ramal and Idtibah in the Tawaf, and saee will be performed after Tawafuz Ziyaarah.

2. a) It is most virtuous for Munfarid to perform Saee after Tawaafuz Ziyaarah. If Saee is to be performed after Tawaaful Qudum then there will be Ramal and Idtibah.

WHAT ONE HAS TO DO IN HAJJUL IFRAAD

1	Ihràm	Fardh
2	Tawàful Qudum	Sunnah
3	Mina	Sunnah
4	Wuqúf at 'Arafaat	Waajib
5	Wuqúf at Muzdalifah	Waajib
6	Rameey at Jamratul 'Aqabah	Musta-habb
7	Qurbaani /Damm Shakr	Waajib
8	Shaving or Trimming of the head	Rukn
9	Tawaafuz Ziyaraah	Waajib
10	Saee	Waajib
11	Ramee-ul Jimàr	Waajib
12	Tawaaful Wida'	Waajib

i) Shart / Rukn / Obligatory

ii) Waajib / Compulsory

iii) Mustahabb-preferable

WHAT ONE HAS TO DO IN HAJJUL QIRAAN

1	Ihràm for Hajj and 'Umrah	Shart
2	Tawaf for 'Umrah (with Ramal)	Rukn
3	Saee for 'Umrah	Waajib
4	Tawàful Qudúm	Sunnah
5	Saee for Hajj	Waajib
6	Mina	Sunnah
7	Wuqúf at 'Arafaat	Rukn
8	Wuqúf at Muzdalifah	Waajib
9	Ramee at Jamratul 'Aqabah	Waajib
10	Qurbaani / Damm Shakr	Waajib
11	Shaving or Trimming of the head	Waajib
12	Tawaafuz Ziyaarah	Rukn
13	Ramee-ul Jimàr	Waajib
14	Tawaaful Wida'	Waajib

WHAT ONE HAS TO DO IN HAJJUL TAMATTU'

1	Ihràm for 'Umrah	Shart (Fardh)
2	Tawàf for 'Umrah (with Ramal)	Rukn
3	Saee for 'Umrah	Waajib
4	Ritual Shaving or Trimming of the hair	Waajib
5	To enter into the state of Ihràm for Hajj on the 8th Dhul Hijjah	Shart
6	Mina	Sunnah
7	Wuqúf at Arafaat	Rukn
8	Wuqúf at Muzdalifah	Waajib
9	Ramee at Jamratul 'Aqabah	Waajib
10	Qurbaani / Damm Shakr	Waajib
11	Shaving or Trimming of the head	Waajib
12	Taawafuz Ziyaarah	Rukn
13	Saee for Hajj	Waajib
14	Ramee-ul Jimàr	Waajib
15	Tawaaful Wida'	Waajib

AL-HIDAAYAH NO: 2

HAJJ ACCORDING TO THE FOUR (4) MAZHABS 1420 - 2000

ORDER	HANAFI	SHAFEI	MALIKI	HANBALI
1. Niyyah of Ihraam of Hajj or Umrah	Shart	Rukn	Rukn	Rukn
2. Entering Ihraam from Miqaat - Afaaqi	Waajib	Waajib	Waajib	Waajib
3. Tawaaf-e-Qudum	Sunnah (Qarin & Mufrid Aafaqi	Sunnah	Waajib	Sunnah
4. Tawaaf-e-Ziyaarah	Rukn	Rukn	Rukn	Rukn
5. Raml in that Tawaaf which is followed by Sai	Sunnah	Sunnah	Sunnah	Sunnah
6. Idhitiba in Tawaaf	Sunnah	Sunnah	Not Ordained	Sunnah
7.2 Rakaats of Tawaaf	Waajib	Sunnah	Waajib	Sunnah
8. Commencing Tawaaf at Hajar-e-Aswad	Waajib (but on Damm)	Shart	Waajib	Shart
9. Tahaarah in Tawaaf	Waajib	Shart	Shart	1. Shart 2. Waajib
10. Sai of Hajj	Waajib	Rukn	Rukn	Rukn (most preferred view)
11. Niyyah of Sai	Mustahab	Sunnah	Shart	Shart
12. Commencing at Safa and completing at Marwa	Shart	Shart	Shart	Shart
13. Taharaah in Sai	Sunnah	Sunnah	Sunnah	Sunnah
14. Wuquf at Arafat at prescribed time	Rukn	Rukn	Rukn	Rukn
15. Time of Wuquf at Arafat	From Zawaal of the 9th to Subuh Saadiq of the 10th	From Zawaal of the 9th to Sunrise of the 10th	From Zawaal of the 9th to Sunrise of the 10th	From Subuh Saadiq - of the 9th to sunrise of the 10th
16. Minimum time for Wuquf at Arfat	Moment of the Moment of the Moment of the aforesaid time aforeside time night of Adhan aforeside time.			

ORDER	HANAFI	SHAFEI	MALIKI	HANBALI
17. Wuquf of Muzdalifah	Waajib: Moment from Subuh Saadiq to sunrise	Sunnah-from Subuh Saadiq to Sunrise much shine	Mustahab - from Subuh Saadiq to sunrise (glow)	Sunnah - from Subh Saadiq to Sunrise much shine
18. To stay overnight at Muzdalifah - Minimum time	Sunnah-hour before Subuh Saadiq	Waajib even for moment second part of night	Waajib - to the extent of dis-mounting at any time of night	Waajib - even if for one moment of the second part of night
19. Pelting of big Jamra on the 10th	Waajib-from Subuh Saadiq of the 10th to Subuh Saadiq of the 11th	Waajib-after half the night of Nahr to the last day of Tashriq	Waajib-from sunrise of the 10th to Zohr, and them Makruh until sunset	Waajib-from half of the night of Nahr to the last day of Tashriq
20. Stay in Mina for the night	Sunnah	Waajib	Waajib	Waajib
21. Halq (shaving) or Tasqir (shortening) in Hajj and Umrah	Waajib - Quarter of the head	Rukn-three hair (shaved or clipped	Waajib - shaving of head or most of it	Waajib - the whole head
22. Halq (shaving of head) in the Haram	Waajib	Mustahab	Sunnah	Sunnah
23. Sequence between Ramy and sacrifice and Halq	Waajib	Sunnah	Mustahab - but Waajib to make Halq after Ramy	Sunnah
24. Sexual intercourse before the Halq (becoming Halaal	If before Wuquf of Arafat Hajj becomes void. If after Wuquf of Arafaat, the Hajj is valid but Budana obligatory	Hajj and Umrah rendered void	Hajj and Umrah rendered void	Hajj and Umrah rendered void

NOTES:

Kindly Display on Masjid Board

1. Shart / Rukn / Obligatory
2. Waajib / Compulsory
3. Give to those proceeding for Hajj
4. Display on notice board
5. Be on our mailing list: Write to Mufti A.H. Elias

P.O. Box 131264, Northmead 1511, Tel: (011) 423-1072 E-mail: muftie@mweb.co.za

JET PRINTERS TEL: 331-2371/2

THE MANNER OF PERFORMING SALAATUL JANAAZA

a. The Body of the Mayyit should be placed with its right side facing the Qibla.
b. The Imaam should stand in line with the chest of the Mayyit when leading the Salaah.
c. It is also mustahab to make an odd number of Sufoof (saffs) or rows)
d. While the Imaam reads out the Takbeers, one should repeat them silently.

1. NIYAH (Intention)

أُصَلِّىْ لِلّٰهِ تَعَالٰى وَاَدْعُوْا لِهٰذَا الْمَيِّتِ
اِقْتَدَيْتُ بِهٰذَا الْاِمَامِ

TRANSLITERATION:
Usal li lillahi Ta'aala wa ad oo lihaazal mayyiti iqtadayto bihaazal imaam.

TRANSLATION:
I pray to Almighty Allaah the most high and I seek forgiveness of this dead person and I follow this Imaam.

2. After the first takbeer, everyone should read the Thana below.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاءُكَ
وَلَا اِلٰهَ غَيْرُكَ ط

TRANSLITERATION:
Subhaa nakallaah humma wabi hamdika wata baarakas muka wa ta'aala jadduka wa jalla thanaa-uka wa-laa-ilaaha ghay ruk.

TRANSLATION:
Glory be to You O Allaah, and praise be to You and blessed is Your Name, exalted is your Majesty and grand is Your Praise and there is none worthy of Your worship but You.

3. After Takbeer one must recite Darood-e-Ebrahim which is:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ،
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ،

TRANSLITERATION:
Allaah Humma salli alaa Muhammadew wa alaa-aali Muhammadin kamaa sal layta alaa Ibraheema wa-alaa aali Ibraheema innaka hamee-doo majeed.
Allaah humma baarik alaa Muhammadew wa-alaa-aali Muhammadin kama baarakta alaa Ibraheema wa-alaa-aali Ibraheema innaka hameedun majeed.

TRANSLATION:
O Allaah, send salutations to Muhammad (peace be upon him) and the family of Muhammad (peace be upon him) as You sent salutations to Ibraheem (peace be upon him) and his family. Truly You are the Praiseworthy and the Glorious.
O Allaah, let your blessings descend upon Muhammad (peace be upon him) and the family of Muhammad (peace be upon him) as you blessed Ibraheem (peace be upon him) and his family. Truly You are the Praiseworthy and the Glorious.

4. **After the third Takbeer the following duas can be read for an adult:**

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ
اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلَى الْاِسْلَامِ ، وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ ،

TRANSLITERATION:
Allaah hummag firli hayyina wa mayyitina wa shaa hidina wa gaa ibina wa sagee rina wa kabeerina wa-zakarina wa unthaana. Allaah humma man ahyaytahoo minnaa fa ahyihi alal islaam wa man tawaf fay-tahoo minnaa fatawaff fahoo alal Imaan

TRANSLATION:
O Allaah, forgive our living and our dead, our present and absent, our big and small and our men and women. O Allaah, whoever amongst us is kept alive, keep him alive on the path of Islaam and whoever you cause to die, let him die with Imaan.

FOR A BOY:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا
وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا ط

TRANSLITERATION:
Allaah Hummaj alhu lanaa faratawu waj al hu lanaa ajrow wa zukhrow waj al hulanaa shaa fi aw wa mu shaffa'aa

FOR THE GIRL:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا
وَّذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً ط

TRANSLITERATION:
Allaah hummaj al haa lana faratowu wa al haa lana ajrow wa zukh rouw waj al haa lana shaafi atow wa mu shaffa'aa.

TRANSLATION:
O Allaah, make Him/Her a source of salvation for us, and make Him/Her a source of rewards and benefits for us and make Him/Her an intercessor and an intercession.

QAUMAH AND JALSA

It is Waajib to remain in Qaumah (the standing posture after Ruku before going into Sajda) and Jalsa (the sitting posture between the two Sajdas) for the duration of one Tasbeeh. (Durrul Mukhtaar v.I pg. 433) It is reported by Bara' (R.A.) that the Ruku, Sajda, Qaumah and Jalsa of Rasulullaah (Sallallahu Alayhi Wasallam) were all of approximately the same duration. *(Bukhari V1 pg. 119)*

DUAS TO BE RECITED IN QAUMAH

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ ، اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ
السَّمٰوٰتِ وَالْاَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

(Allaah has heard the one who has praised Him. Our Sustainer, for You is all praise full of the heavens and earth and whatever is between them and whatever pleases You beyond that) (Tirmizi V2 Pg 180)

OR

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

(Our Sustainer, for You is all praise in abundance, excellent and blessed) (Bukhari V1 pg 116)

DUAS TO BE RECITED IN JALSA

اَللّٰهُمَّ اغْفِرْلِىْ وَارْحَمْنِىْ وَعَافِنِىْ وَاهْدِنِىْ وَارْزُقْنِىْ

(O Allaah forgive me, have mercy on me, grant me peace, guide me and grant me sustenance) Abu Dawood V1 pg 123

It is masnoon (Sunnah) to recite these duas in the Sunnah and nafil Salaah. (Shaami V.1 pg 455) These could also be recited in the Fardh Salaah. *(see Tirmizi V2 pg 180)*

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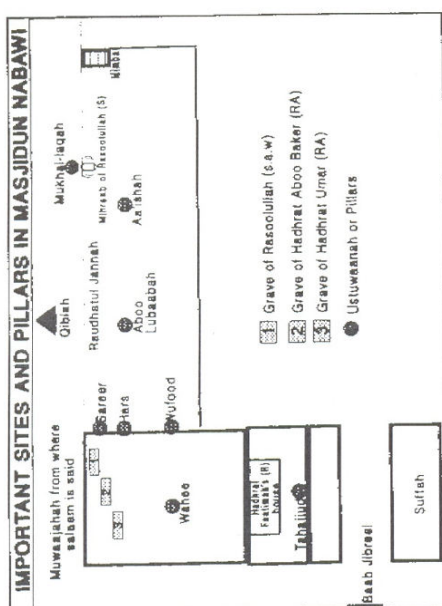
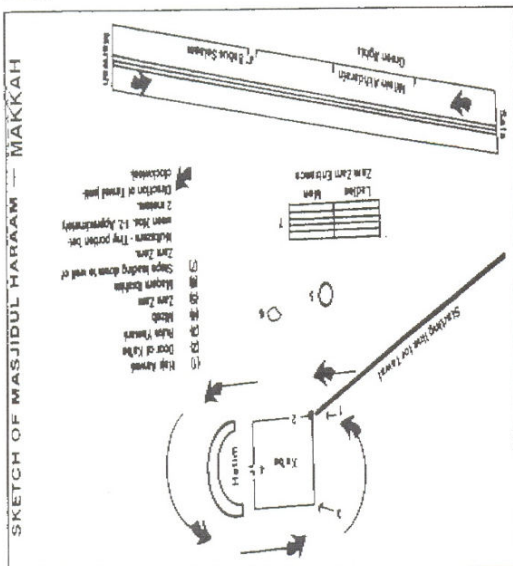
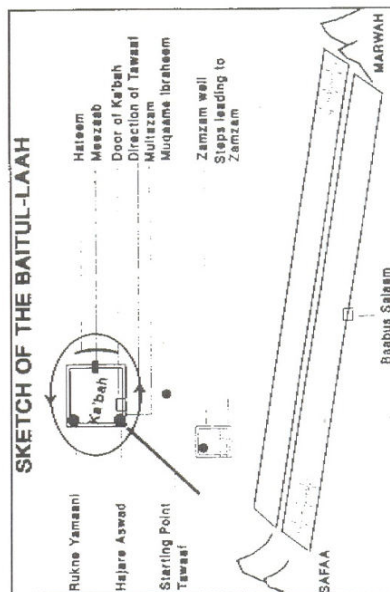
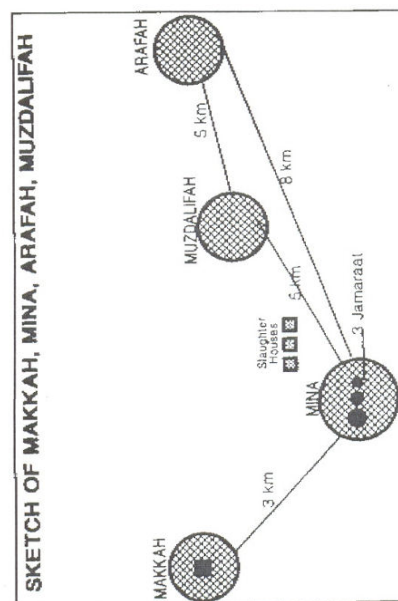

No. 5/6 **AL-HIDAYAH** 2000 1420

WHAT THE HAJJI SHOULD KNOW?

MADINAH

1.) There are 3 Masjids of importance.
1. Masjid-e-Nabawi (S.A.W)
2. Masjid-e-Ijabah
3. Masjid-e-Quba

2.) In Masjid-e-Ijabah there are 3 duaas Rasulullaah (S.A.W) made.
1. That the Ummat should not to be destroyed by the enemy.
2. The Ummat should not be destroyed by famine or epidemic
3. That the Ummat must not be disunited.

3.) In Masjid-e-Nabawi (S.A.W) there are 3 graves. That of:-
1. Hadhrat Muhammad (S.A.W)
2. Hadhrat Abu Bakr (R.A)
3. Hadhrat Umar (R.A)

4.) There are 3 graves sites in Madinah. They are in:-
1. Masjid-e-Nabawi (S.A.W)
2. Jannatul Baqi
3. Uhud

5.) Do 3 things abundantly in Madinah.
1. Durood and Salaam
2. Quraan Tilaawat
3. Regular Salaat with Jamaat.

6.) Nabi (S.A.W) dreamt that he will migrate to either of these 3 places.
1. Madinah
2. Bahrain
3. Qinasareen

7.) Hadhrat Abu Bakr (R.A) dreamt that the moon ascended 3 times and descended 3 times from:
1. Makkah
2. Madinah
3. The lap of Ayesha (R.A)

MAKKAH

1.) There are 3 places of importance while making Sa'ee.
1. Mount Safa
2. Mount Marwa
3. Meelain Akzarain (2 green lights)

2.) There are 3 important Mountains
1. Jabal-e-Qubais
2. Jabal-e-Rahmat
3. Jabal-e-Nur

3.) There are 3 places of importance in the Haram.
1. The Zam Zam Well
2. The Hatim
3. The Hajr-e-Aswaad

4.) There are 3 wells in the Haram
1. The well in the Ka'bah
2. The well of Zam Zam
3. Bir-e-Dawood

5.) The well of Zam Zam gets water from 3 canals
1. Mount Safa
2. Mount Marwa
3. Hajr-e-Aswaad

6.) Do 3 things in Makkah
1. Abundant Tawaaf
2. Abundant Quraan Tilaawat
3. Regular Salaat with Jamaat

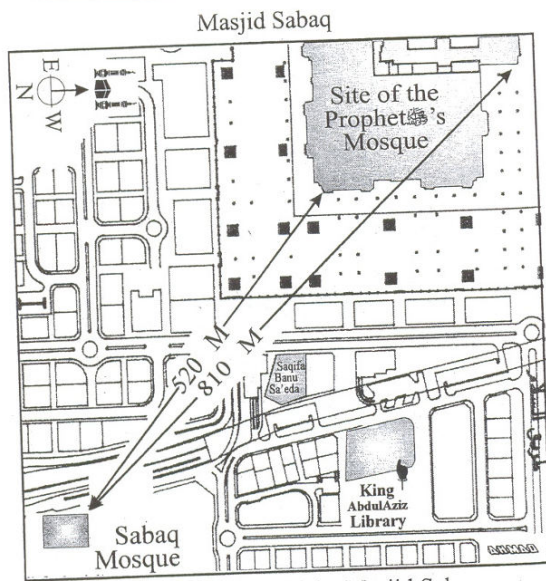
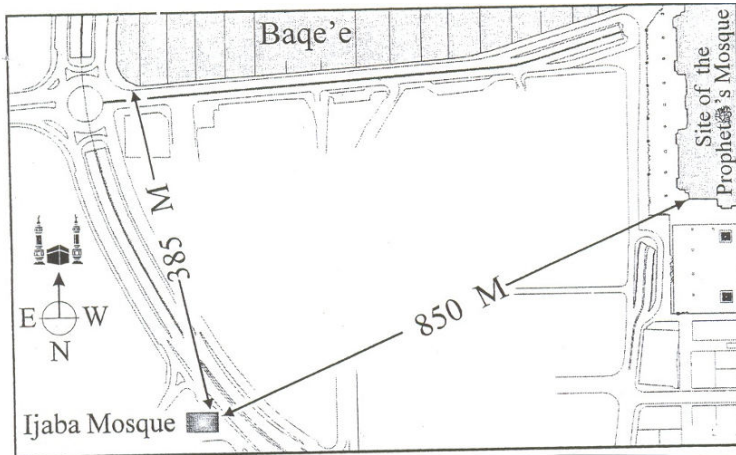
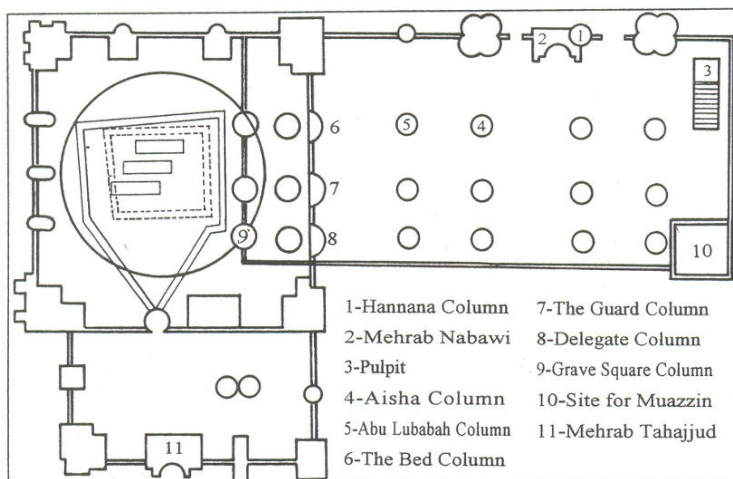
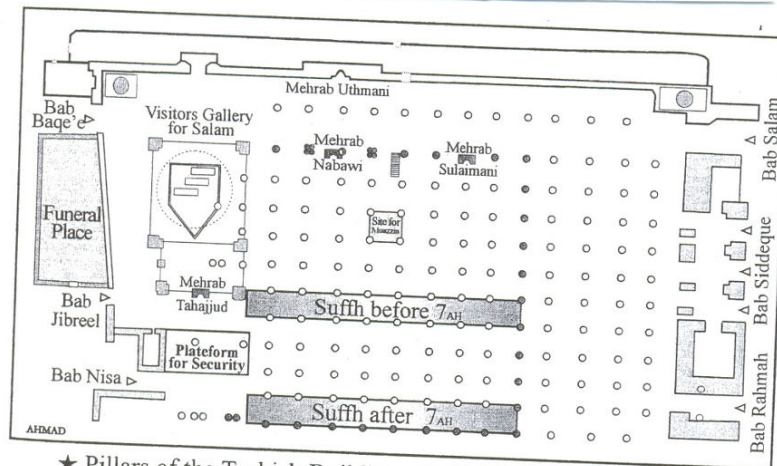
HAJJ

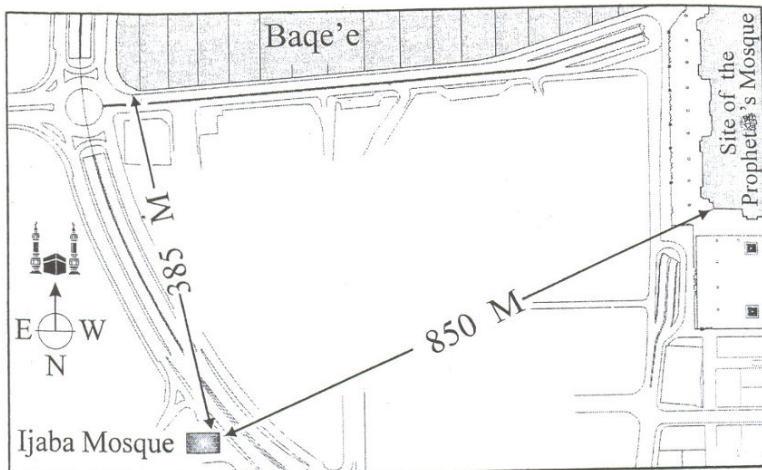
1.) There are 3 places the Haji will see.
1. Jeddah
2. Madinah
3. Makkah

2.) There are 3 types of Hajj
1. Ifraad
2. Tammattu
3. Qiraan

3.) There are 3 items for Ihraam (male)
1. Bottom cloth
2. Top coth
3. Footwear

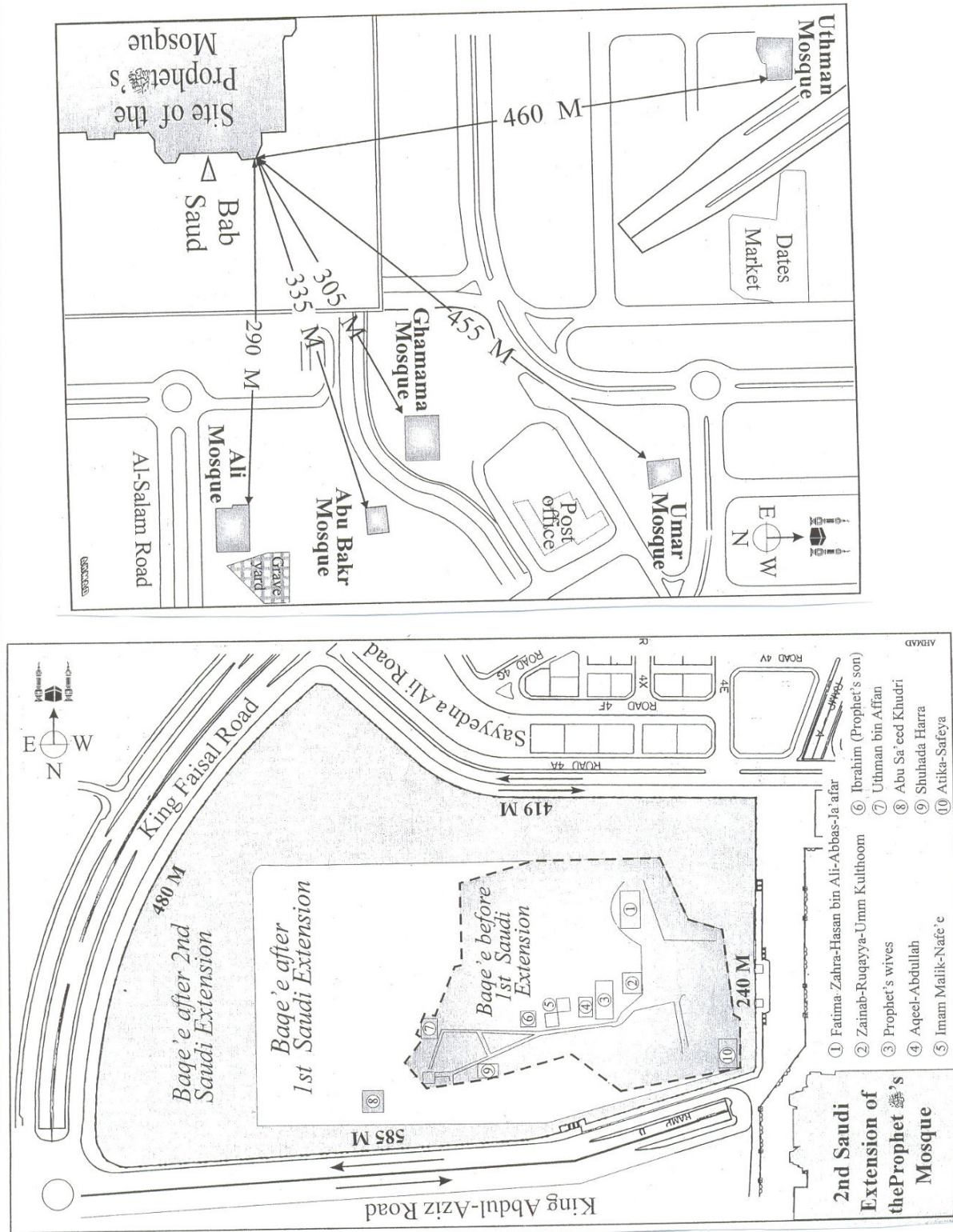
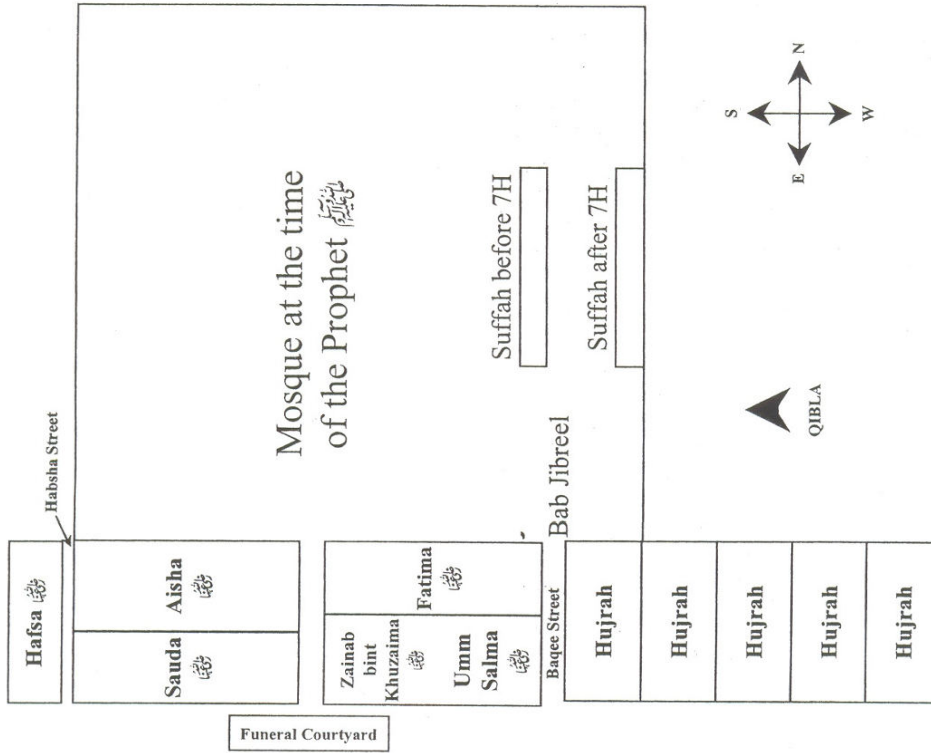
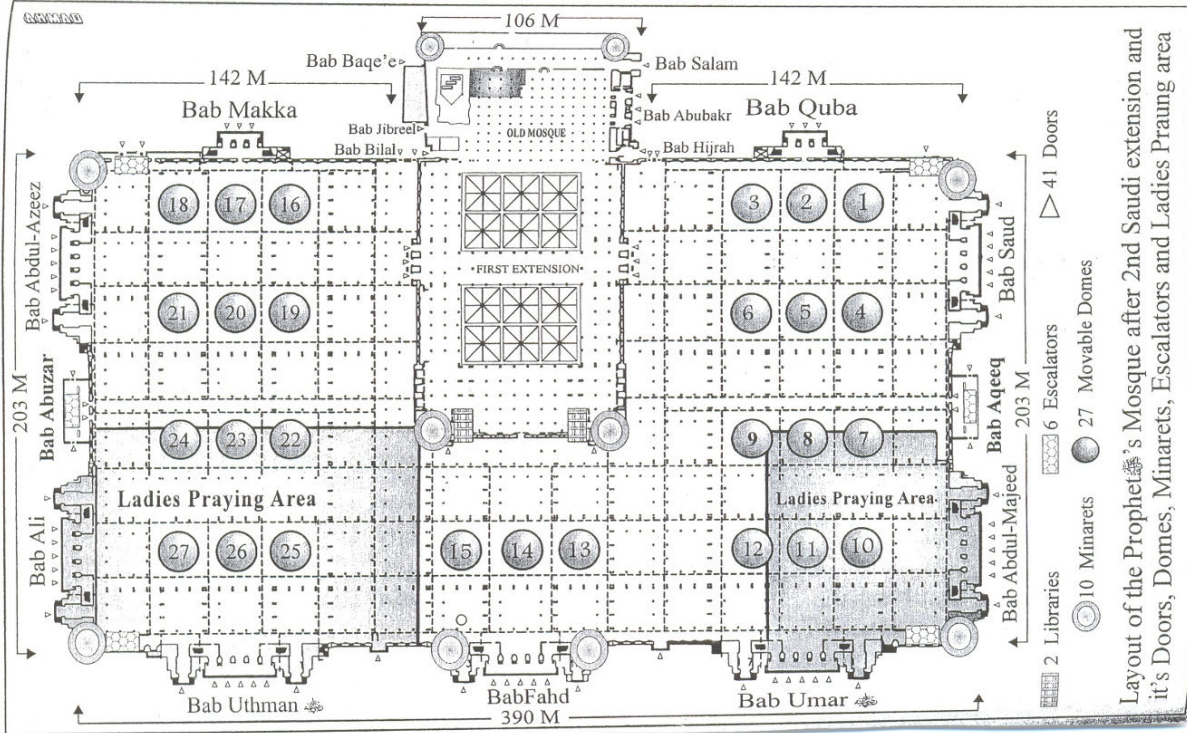
4.) There are 3 Faraaidh in Hajj
1. Ihraam
2. Wuqoof-e-Arafaat
3. Tawaaf-e-Ziyaarah

Prepared by Mufti Afzal Hoosen Elias *For Masjid Board* *E-mail: muftie@mweb.co.za*

Location and Place of the Masjid Sabaq

Map of Sacred Garden, Pulpit, Columns and Mehrabs

★ Pillars of the Turkish Building, Suffa, Doors, Blessed Hujra and Prayer area of Funerals.

• Points out the Limits of the Mosque during the Prophet's time

Location and Place of the Masjid Ejabah

Humble Living High Thinking

Layout of Hujrat (Huts)

14

Layout of the Prophet's Mosque after 2nd Saudi extension and it's Doors, Domes, Minarets, Escalators and Ladies Praung area

The Houses Of The Companions Around the Prophet's Mosque
Haretha
Abu Ayyub
Hasan
Ibrahim
Amer
Habsha Street
Small House
Big House
Uthman
Abdullah Bin Umar
Marvan
Ja'far
Abbas
Nofal
Ammar
Abu Sabra
Abu Bakr
Miqdad
Rabah
Abu Sufyan
Uwais
Mute'e
Hakim
Muawiya
Umar
Abdullah
Initial Boundary Of Mosque
1st extension 7AH
2nd extension 17AH
3rd extension 29AH
4th extension 91AH
5th extension 165AH
Baqe'e street
Abu Bak'r
Raita
Jabala
Khalid
Amr bin Aas
Manas'e street
Atika
Naeem
Hassan
Tamim
Sukaina
Qayysheen street
Butaiha
Qarain
A. Bin Masood
Utba
Mulaika
Makhrama
Umm Habiba
A. Bin Ja'afar
Talha
Zubair
Khaukha Aal Yahya
A. Bin Auf
Abu Talha's Garden
Bir Ha
E
W
N
AHMAD

Baqe'e after 2nd Saudi Extension
480 M
King Faisal Road
Baqe'e after 1st Saudi Extension
585 M
Baqe'e before 1st Saudi Extension
419 M
Sayyedna Ali Road
ROAD 4A
ROAD 4G
ROAD 4F
ROAD 4X
4E
240 M
RAMP

GRAVES IN BAQEE- AL- GHARQAD - MADINAH

Grave of Aqil ibn Abu Talib (R.A)
Located 40 metres from the south – western gate are the following graves :
1- The grave of Okail ibn Abu Talib (R.A)
2- The grave of Sufian ibn Harith ibn Abu Talib (R.A)
3- The grave of Abdullaah ibn Jaafar Al- Tayar (R.A)

Graves of the wives of Rasulullaah (S.A.W)
About five metres from the grave of Aqil and standing on the paved way, you will find the graves of the wives of Rasulullaah (S.A.W). They are located to the south of Aqil's grave.
1- Sayida Aisha bint Abu Bakr (R.A)
2- Sayida Sawda bint Zama Al- Amira (R.A)
3- Sayida Hafsa bint Omar ibn Al- Khattab (R.A)
4- Sayida Zainab bint Khozaima Al- Hilaliya (R.A)
5- Sayida Umm Salama bint Abu Umama Al- Makhzumiya (R.A)
6- Sayida Juwairiya bint Al- Harith Al- Mustalqiya (R.A)
7- Sayida Umm Habiba Ramla bint Abu Sufian (R.A)
8- Sayida Safiya Al-Israiliyia bint Huyai ibn Akhtab (R.A)
9. Sayida Maria Qibtiya (R.A)
Sayida Khadija bint Khuwaylid (R.A) and Syida Maimina bint Al- Harith Al- Hilaliy (R.A) are not buried here. The first was buried in Makkah and the second in Saraf, about 6 miles from Makkah.

The graves of Rasulullaah (S.AW) daughters.
About 10 metres from the graves of Rasullullaah (S.A.W)'s wives and to the left of the site are found the graves of the daughters of Rasulullaah (S.AW)
1- Umme Kulsum (R.A) 2- Rukayya(R.A) 3- Zainab (R.A)

The graves of Ahl Al- Bait (relatives)
The site of the graves of some of the Raulullaah (S.A.W) wives and to the left of the site are the graves of the daugthers of Rasulullaah (S.A.W).It has the graves of the following:
1- Hassan ibn Ali ibn Abu Talib (R.A)
2- Fatima, the daughter of Rasulullaah (S.A.W)
3- Muhammad ibn Al- Bakir Zainul Abideen s(R.A)
4- Abbas ibn Abdul Mutalib, Rasulullaah (S.A.W)'s cousin
5- Zainul Abideen ibn Hussain ibn Ai (R.A)
6- Jaafar Al - Saadiq ibn Muhammad Al- Bakir (R. A)
7- The head of Hussain ibn Ali (R.A)
In his books "Wafa Al- Wafa" and "Al - Khulasa," Al- Sahmoudi said the Omayyad Caliph, Yazid ibn Muawiya, sent the head of Hussain, following his martyrdom to the then governor of Madinah, Omar ibn Saad ibn Alas, known as Al- Asdaq, who washed it, wrapped it in a shroud and buried it in Al- Baqee beside the grave of the mother of Hussain, Fatima (R.A).

The grave of Malik ibn Anas (R.A) and Nafie (R.A), the servant of Umar

About 50 metres from the gate of the graveyard and to the north-east of the grave of Aqil ibn Ali (R.A), are found two graves:

1- Malik ibn Anas (R.A) the founder of the Maliki school of thought
2- Nafie (R.A) the servant of Umar (R.A), the scholar teacher of Malik

The graves of Osman ibn Mazoun (R.A) and others
This grave is located 20 metres from the grave of Malik ibn Anas (R.A) and if you stand on the left passageway, you also find the following graves :
1- Osman ibn Mazoun (R.A) the first Muhajir to be buried in Al-Baqee.
2- Ibrahim (R.A) son of the Rasulullaah (S.A.W). When he died, Rasulullaah (S.A.W) was asked where to bury him and he answered beside Osman ibn Mazoun (R.A) 3- Abdul Rahman ibn Auf (R.A) 4- Saad ibn Zarara (R.A) 5- Saad ibn Abu Wakas (R.A) 6- Khunais ibn Huzafa Al- Sahmi (R.A)
7- Fatima bint Asad, mother of Ali ibn Abu Talib (R.A)

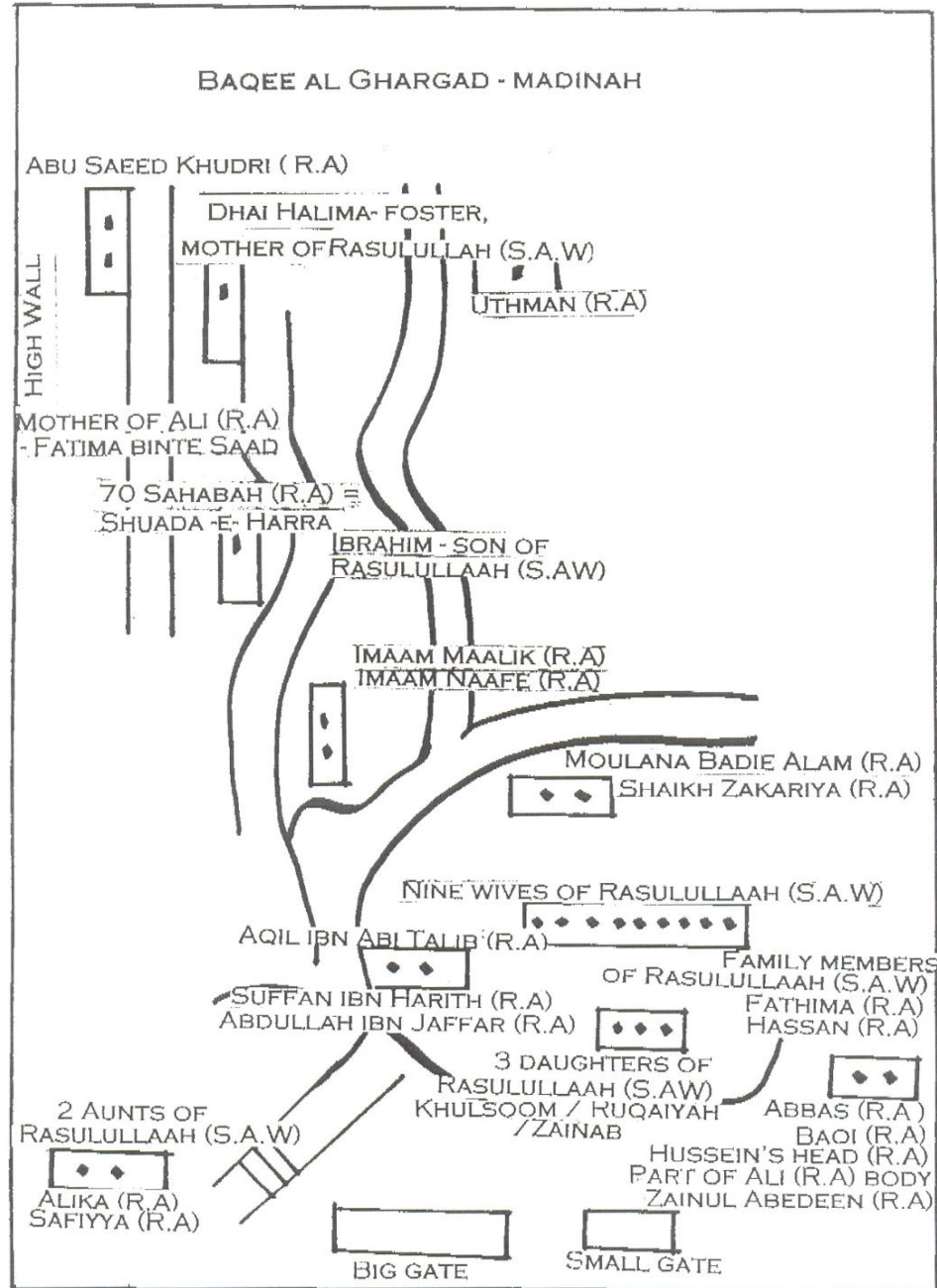
The burial place of Al- Harra martyrs
Standing on the left passageway and about 80 metres from the grave of Ibn Mazoun (R.A) is located the burial place of the martrys who died in the battle of Al- Harra Al- Sharqiya during the reign of Yazid ibn Muawiya. They died while defending Madinah and its lofty values.

The grave of Osman ibn Affan (R.A)
It is found at the far end of Al- Baqee, 135 metres from the grave of Al- Harra martrys.

The graves of Fatima bint Asad and Saad ibn Maaz (R.A)
To the north of the grave of Osman ibn Affan (R.A) and 50 metres from the extreme north- east corner of Al- Baqee are found these two graves:
1- Saad ibn Maaz Al- Ansari (R.A)
2- Fatima bint Asad (R.A)
Other historians say the grave of Fatima (R.A) is near that of Ibn Mazoun (R.A).

The grave of Rasululaah (S.A.W) aunt Safiya (R.A)
15 metres from the north-west gate of Al- Baqee are found two graves :
1- Safiya bint Abdul Muttalib, aunts of Rasulullaah (S.A.W) 2- Atika , her sister This burial site is known as Baqee Al- Ammat, (the graveyard of the aunts). It was not part of Baqee Al- Gharqad. During the Saudi rule the site was Incorporated in Al - Baqee. It was not proved that Sayyida Atika migrated to Madinah and het entering into Islaam was a subject of dispute. In the book "Al- Isaba Fi Tamayiz Al- Sahaba," it is stated that she is the blood sister of Abu Talib and Abdullaah ibn Saad said she embraced Islaam in Makkah and migrate to Madinah.

Graves of the followers and members of the family located outside Al- Baqee
The grave of Abu Saeed Al- Khudri (R. A)
It is located north east of Al- Baqee on the road leading to Al- Harrah Al- Sharqiyah Abu Saeed (R. A) chose this site for his burial.
Now it is included in the extension.
Information from "Chapters from the history of Madinah - Ali Hafiz 1st Ed 1987and "Tarigh Madinah Munawarah" -Muhammad Abdul Mabood .

AL-HIDAYAAH NO. 7 1420 / 2000

JAMIATUL ULAMA - TRANSVAAL

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Map Guide to Hajj

MAKKAH AL-MUKARRAMAH

ARAFAT
LAND PILGRIMS CAR PARK
WADI ARANAH
وادي عرنة
ARAFAT BOUNDARY
ARAFAT NORTH ROAD
ROAD NO (8)
ROAD NO (7)
ROAD NO (6)
ROAD NO (4)
ROAD NO (2)
ROAD NO (1)
STREET (S)
STREET (W)
STREET (H)
STREET (D)
STREET (C)
STREET (B)
FIRST ROAD
SECOND ROAD
THIRD ROAD
ARAFAT WEST ROAD
ARAFAT CENTRAL RING ROAD
JABAL AR RAHMAH
جبل الرحمة
NAMIRAH MOSQUE
مسجد نمرة
Namirah Hospital
Jabal Ar Rahmah Hospital
Interior Minstry
Makkah Emarate
Hajj Ministry
Stroke Sun Center
Car Park
Educational Services
خدمات تعليمية
Mosque
مسجد
Bank /Money Exchange
خدمات بنكية ومصرفية
Turkey Pilgrims & Muslims of America & Australia
حجاج تركيا ومسلمي امريكا واستراليا
Southern Asia Pilgrims
حجاج جنوب آسيا
Iran Pilgrims
حجاج إيران
Internal Pilgrims
حجاج الداخل
Arab States Pilgrims
حجاج الدول العربية
G. C. C. Pilgrims
حجاج دول مجلس التعاون
Africa Pilgrims
حجاج افريقيا
Individual Pilgrims
الحجاج الاهالي
South East Asia Pilgrims
حجاج جنوب شرق آسيا
Principal Highway
طريق رئيسي
Main Street
شارع رئيسي
Secondary Street
شارع ثانوي
Pedestrian Road
طريق مشاة
Masha'ir Boundary
حدود المشاعر
Public Telephone
هاتف عمومي
Parking
مواقف سيارات
Government Dept.
مصلحة حكومية
Medical Services
خدمات صحية
Hotels
فندق
Shopping Centre
مركز تجاري
Cemetery
مقبرة

Umrah/ Hajj Questions.

Read First:-

a. Fill in your details.
b. Allow +- 10 seconds for each question.
c. Answer first what you know.
d. Later answer what you have to think about.
e. If you adhere to the Hanafi Mazhab, leave the Shaafi questions.
f. **Post back to Mufti A.H.Elias at:**
P.O.BOX 131264, Northmead, Benoni , 1511
g. We will mark and re- post.
h. Your voluntary contribution for the printing of this book and postage will be appreciated.
i. Read the whole questionare (book) once first, if you feel you are not ready to answer, study more first, then answer
j. Be honest.
k. If a potential Hajji cannot read, have it read to him/her and filled in.

Fill in these details

Name..…………………………………………………………..
Postal Address………………………………………….……
E-mail Address………………………………………………
Have you performed Hajj before?……………………….…
If yes, how many times?…………………………………….
Have you performed Umrah before?……………………...
If yes how many times?……………………………………..
Which book are you studying from?………………………
Whose lectures are you listening to?……………………..…
Which radio station are you listening to?………………..…
Who is your teacher/ustaad?……….………………………
Which conference/ workshop/ seminar have you attended?…………………………..…………………….………
Who held the above?…………………………….………...
When?……………….……………………………………….…...
Where?……………….…………………………………….…..
Who were the lecturers?……………………………...…..

Index

Section A: Tick the correct answer – 30 marks

Section B: Cross the correct answer –	15 marks
Section C: Circle the correct answer –	15 marks
Section D: Tick the correct answer –	50 marks
Section E: Underline the correct answer –	50 marks
Section F: Circle the correct answer –	50 marks
Section G: Tick the correct answer –	50 marks
Section H: Tick the correct answer –	50 marks
Section I: Circle the correct answer –	35 marks
Section J: True or False –	50 marks
Section K: Yes/ No –	100 marks
Section L: Underline the correct answer –	50 marks
Section M: Tick the correct answer –	32 marks
Section N: Circle the correct answer –	12 marks
Section O: Cross the correct answer –	12 marks
Total marks	601 marks

Section A

Where is?

Tick the correct answer: 30 marks

1.) Where is Jeddah?
   a.) Madinah
   b.) Makkah
   c.) Saudi Arabia
2.) Where is Madinah ?

a.) Jeddah
b.) Makkah
c.) Saudi Arabia

3.) Where is Makkah?
a.) Madinah
b.) Riyadh
c.) Saudi Arabia

4.) Where is Mina ?
a.) Madinah
b.) Riyadh
c.) Makkah

5.) Where is Muzdalifah?
a.) Riyadh
b.) Near Makkah
c.) Mina

6.) Where is Arafaat?
a.) Riyadh
b.) Near Makkah
c.) Mina

7.) Where is the Ka'bah?
a.) Makkah
b.) Madinah
c.) Riyadh

8.) Where is Safa ?
a.) Makkah
b.) Taif
c.) Madinah

9.) Where is Marwa ?
a.) Madinah
b.) Taif
c.) Makkah

10.) Where is the Hajre Aswad ?
a.) Madinah
b.) Taif
c.) Makkah

11.) Where is the Multazam ?
a.) In the airport of Jeddah
b.) On the Ka'bah
c.) In the Haram

12.) Where is the Mizaab e Rehmat ?

a.) Door of the Ka'bah
b.) In madinah
c.) On Ka'bah

13.) Where is the Hatim ?
a.) On Ka'bah
b.) Part of Ka'bah
c.) Part of Masjid e Nabawi (S.A.W)

14.) Where is Maqame Ibrahim ?
a.) Masjid e Haram
b.) Masjid e Nabawi (S.A.W)
c.) Masjid e Namira

15.) Where is the Zam Zam Well ?
a.) Masjid e Haram
b.) Masjid e Nabawi (S.A.W)
c.) Masjid e Namira

16.) Where is the Jannat ul Baqi (Gharqad) ?
a.) Makkah
b.) Madinah
c.) Taif

17.) Where is Jannat ul Ma'ala ?
a.) Makkah
b.) Madinah
c.) Taif

18.) Where is Masjid un Nabi ?
a.) Makkah
b.) Madinah
c.) Taif

19.) Where is Masjid e Haram ?
a.) Makkah
b.) Madinah
c.) Taif

20.) Where is Masjid e Quba ?
a.) Makkah
b.) Madinah
c.) Taif

21.) Where is the Valley of Aqaba ?
a.) Mina
b.) Muzdalifah
c.) Arafaat

22.) Where is Masjid e Nameera ?

a.) Mina
b.) Muzdalifah
c.) Arafaat

23.) Where is Masjid e Ijabah ?
a.) Makkah
b.) Madinah
c.) Taif

24.) Where is Masjid e Mahshar al Haram ?
a.) Mina
b.) Muzdalifah
c.) Arafaat

25.) Where is Masjid e Khaif ?
a.) Mina
b.) Muzdalifah
c.) Arafaat

26.) Where is Jabal e Rahmat ?
a.) Mina
b.) Muzdalifah
c.) Arafaat

27.) Where is Quba ?
a.) Mina
b.) Madinah
c.) Taif

28.) Where is Jabal e Noor ?
a.) Mina
b.) Muzdalifah
c.) Makkah

29.) Where is Masjid e Qiblatain ?
a.) Makkah
b.) Madinah
c.) Arafaat

30.) Where is Bir e Tuwa ?
a.) Mina
b.) Makkah
c.) Taif

Section B

When ?

Cross the correct answer: 15 marks

1. When will you go to Mina ?
   a. 8 Zill Hajj
   b. 9 Zill Hajj
   c. 10 Zill Hajj
2. When will you go to Arafaat ?
   a. 8 Zill Hajj
   b. 9 Zill Hajj
   c. 10 Zill Hajj
3. When will you go to Muzdalifah ?
   a. 9 Zill Hajj
   b. 10 Zill Hajj
   c. 11 Zill Hajj
4. When will you go to Mina to pelt Jamaraat ?
   a. 9 Zill Hajj
   b. 10 Zill Hajj
   c. 11 Zill Hajj
5. When will you go to pelt Jamaarat on th 1st Day?
   a. 9 Zill Hajj
   b. 10 Zill Hajj
   c. 11 Zill Hajj
6. When will you go to pelt Jamaarat on the 2nd Day ?
   a. 10 Zill Hajj
   b. 11 Zill Hajj
   c. 12 Zill Hajj
7. When will you go to pelt Jamaarat on the 3rd Day?
   a. 10 Zill Hajj
   b. 11 Zill Hajj
   c. 12 Zill Hajj
8. When will you go to make Tawaaf e Ziyaarat ?
   a. 10 Zill Hajj
   b. 11 Zill Hajj
   c. 12 Zill Hajj
9. When will you go to make Damm e Shukr ?
   a. 10 Zill Hajj

b. 11 Zill Hajj
c. 12 Zill Hajj

10. When will you go to make Tawaaf e Widaa ?
    a. On arrival in Makkah
    b. On departure of Makkah
    c. On arrival in Jeddah
11. When will you go to make Saee of Hajj ?
    a. After Tawaaf e Ziyaarat
    b. After Tawaaf e Widaa
    c. After Nafl Tawaaf
12. When will you go to Shuhadah Uhud ?
    a. Thursday
    b. Saturday
    c. Monday
13. When will you go to Jannatul Baqi ?
    a. Anyday
    b. Saturday
    c. Everyday

Section C

How/ How Many ?

Circle the correct answer: 15 marks

1. How many Fardh are there in Umrah ?
    a. 1
    b. 2
    c. 3
2. How many Fardh are there in Hajj ?
    a. 1
    b. 3
    c. 2
3. How many Waajib are there in Hajj ?
    a. 3
    b. 6
    c. 9
4. How many Waajib are there in Umrah ?
    a. 2
    b. 4

c. 6

5. How many times round the Ka'bah equals to one Tawaaf ?
   a. 5
   b. 7
   c. 6
6. How many times from Safa to Marwah equals to one Saee ?
   a. 3
   b. 4
   c. 7
7. How many days of Hajj does one spend in Mina ?
   a. 2
   b. 3
   c. 4
8. How many nights of Hajj does one spend in Muzdalifah ?
   a. 1
   b. 2
   c. 3
9. How many days of Hajj does one spend in Arafaat ?
   a. 1
   b. 2
   c. 3
10. How many pebbles does one pick up in Muzdalifah ?
    a. 49
    b. 1
    c. 14
11. How many pebbles does one throw at each Jamaraat ?
    a. 5
    b. 7
    c. 8
12. How many Jamaraahs are there ?
    a. 2
    b. 1
    c. 3
13. How many Istilaams does one make in one Tawaaf ?
    a. 7
    b. 8
    c. 9
14. How many Istilaams does one make in a Tawaaf follwed by Saee ?
    a. 7
    b. 8

c. 9

15. How many time's is it Fardh for a Muslim to make Hajj?
    a. *2*
    b. 1
    c. *3*

Section D

Tick the Correct Answer: 50 marks

1. Which Nabi is buried in Madinah ?
    a.) Hadhrat Moosa (A.S)
    b.) Hadhrat Adam (A.S)
    c.) Hadhrat Muhammad (S.A.W)
2. The first Tawaaf is called ?
    a.) Tawaaf e Widaa
    b.) Tawaaf e Ziyaarat
    c.) Tawaaf e Qudoom
3. On the 8th of Zil Hajj one goes to ?
    a.) Muzdalifah
    b.) Mina
    c.) Arafaat
4. On the 9th of Zil Hajj one goes to ?
    a.) Mina
    b.) Muzdalifah
    c.) Arafaat
5. On the 10th of Zil Hajj one goes to ?
    a.) Arafaat
    b.) Muzdalifah
    c.) Mina
6. The sacrifice of a goat is called ?
    a.) Qurbaani
    b.) Damn
    c.) Damn e Shukr
7. The Tawaaf of Hajj is called ?
    a.) Tawaaf e Widaa
    b.) Tawaaf e Ziyaarat
    c.) Umrah Tawaaf
8. Is there Saee after Tawaaf e Ziyaarat ?
    a.) Yes

b.) No
c.) Maybe

9. How many Jamaraats do you pelt on the first day ?
a.) 1
b.) 2
c.) 3

10. How many Jamaraats do you pelt on the second day ?
a.) 1
b.) 2
c.) 3

11. How many Jamaraats do you pelt on the third day ?
a.) 1
b.) 2
c.) 3

12. On the first day which Jamaraat do you pelt ?
a.) small
b.) medium
c.) big

13. On the second day which Jamaraat do you pelt first ?
a.) small
b.) medium
c.) big

14. On the second day one which Jamaraat do you pelt last ?
a.) small
b.) medium
c.) big

15. On the third day one which Jamaraat do you pelt first ?
a.) small
b.) medium
c.) big

16. On the third day which Jamaraat do you pelt last ?
a.) small
b.) medium
c.) large

17. On the first day after pelting the Jamaraat one makes ….
a.) duaa
b.) no duaa
c.) double duaa

18. On the third day after which Jamaraat does one not make duaa ?
a.) small

b.) medium
c.) big

19. What is the duration of dua ?
    a.) 7 Aayats
    b.) 3 Aayats
    c.) 20 Aayats
20. Where does one make the duaa ?
    a.) In the crowd – facing Qibla
    b.) Away from the crowd – not facing Qibla
    c.) Away from the crowd – facing Qibla
21. The last Tawaaf before leaving Makkah is called ?
    a.) Tawaaf e Widaa
    b.) Tawaaf e Ziyaarat
    c.) Nafl Tawaaf
22. One Fardh of Umrah is ?
    a.) Ahraam
    b.) Tawaaf e Ziyaarat
    c.) Tawaaf and Saee
23. Another Fardh of Umrah is ?
    a.) Saee
    b.) Tawaaf
    c.) Drinking of Zam Zam
24. One Waajib of Umrah is ?
    a.) Saee
    b.) Tawaaf
    c.) Drinking of Zam Zam
25. Another Waajib of Umrah is ?
    a.) Tawaaf
    b.) Drinking of Zam Zam
    c.) Halq/ Qasr
26. To drink Zam Zam is ?
    a.) Sunnat
    b.) Mustahhab
    c.) Fardh
27. To make duaa at Multazzam is ?
    a.) Sunnat
    b.) Mustahab
    c.) Nafl
28. To perform Salaat directly behind Muqaame Ibrahim is ?
    a.) Sunnat

b.) Waajib

c.) Mustahab

29. To make Ramal is ?

a.) Waajib

b.) Fardh

c.) Sunnat

30. To make Isitbah is ?

a.) Waajib

b.) Fardh

c.) Sunnat

31. What is Istibah ?

a.) Opening of left shoulder in Ihraam

b.) Opening of right shoulder in Ihraam

c.) Opening of both

32. What is Istilaam ?

a.) Facing palms to Hajre Aswad and kissing them

b.) Waving at the Hajre Aswad

c.) Pointing at the Hajre Aswad

33. From where does one start Tawaaf ?

a.) Safa

b.) Marwa

c.) Hajre Aswad

34. What is Saee?

a.) Moving around the Ka'bah

b.) Moving from Safa to Marwa

c.) Going to Arafaat

35. From where does one start Saee ?

a.) Safa

b.) Marwa

c.) Hajre Aswad

36. Where does Saee end ?

a.) Safa

b.) Marwah

c.) Hajre Aswad

37. Where does Tawaaf end ?

a.) Safa

b.) Marwah

c.) Hajre Aswad

38. What should the man do between the two green lights whilst making Saee ?

a.) Run wildly
b.) Walk briskly
c.) Walk normaly

39. Who should go a little faster between the two green lights ?
    a.) Men
    b.) Women
    c.) Children
40. For Tawaaf one needs ?
    a.) Wudhu
    b.) No wudhu
    c.) Ihraam
41. For Saee one needs ?
    a.) Wudhu
    b.) No wudhu
    c.) Ihraam
42. What is Ihraam ?
    a.) A state
    b.) 2 pieces of cloth
    c.) wearing sandals
43. What is the clothing of Ihraam for men ?
    a.) Normal clothing
    b.) Two pieces of cloth with open footwear
    c.) Black clothing
44. What is the clothing of Ihraam for women ?
    a.) Normal clothing
    b.) Two pieces of cloth with open footwear
    c.) Black clothing
45. In Ihraam one is allowed to ?
    a.) Hunt animals
    b.) Kill
    c.) Smoke
46. In Ihraam one is allowed to ?
    a.) Fight
    b.) Quarrel
    c.) Take an injection
47. In Ihraam one is allowed to ?
    a.) Use medicine
    b.) Use fragrance
    c.) Pair nails
48. In Ihraam one is allowed to ?

a.) Use a watch
b.) Wear sewn clothing for men
c.) Use itr (perfume) for women

49. In Ihraam one is allowed to ?
    a.) Remove hair
    b.) Use money belt
    c.) Have sexual relationships

Section E

Underline the correct answer: 50 marks

1. In Ihraam one is allowed to ?
    a.) Use scented soap
    b.) Use asthmatic pump
    c.) Use scented toothpaste
2. In Ihraam one is allowed to ?
    a.) Eat
    b.) Cover the head for males
    c.) Use hair remover
3. In Ihraam one is allowed to ?
    a.) Fast
    b.) Cover the head for males
    c.) Use perfumes
4. In Ihraam one is allowed to ?
    a.) Use umbrella
    b.) Use scented spray
    c.) Use itr
5. In Ihraam one is not allowed to ?
    a.) Use moneybelt
    b.) Use fragrance
    c.) Eat
6. In Ihraam one is not allowed to ?
    a.) Cut nails
    b.) Eat cooked food
    c.) Use a blanket
7. In Ihraam one is not allowed to ?
    a.) Remove hair
    b.) Wear a watch
    c.) Wear spectacles

8. In Ihraam one is not allowed to ?
    a.) Wear sunglasses
    b.) Hunt and kill animals
    c.) Kill scorpians
9. In Ihraam one is not allowed to ?
    a.) Men to cover the head
    b.) Use double ihram
    c.) Wear sunglasses
10. In Ihraam one is not allowed to ?
    a.) Fast
    b.) Female to cover face
    c.) Replace Ihraam
11. In Ihraam one is not allowed to ?
    a.) Smoke
    b.) Eat sweetmeats
    c.) Have sexual relationships
12. In Ihraam one is not allowed to ?
    a.) For men to wear shoes
    b.) Eat biltong
    c.) Eat chevro
13. In Ihraam one is not allowed to ?
    a.) Take injection
    b.) Men to wear socks
    c.) Use asthmatic pump
14. In Ihraam one is not allowed to ?
    a.) Men to wear sewn clothing
    b.) Use umbrella
    c.) Take medicine
15. What is damm of Ihraam?
    a.) Goat
    b.) Nothing
    c.) Chicken
16. How many types of damm are there ?
    a.) 1
    b.) 2
    c.) 3
17. One may sacrifice a ….
    a.) Hen
    b.) Chicken
    c.) goat

18. One may sacrifice a….
    - a.) Hen
    - b.) Chicken
    - **c.) One part of a camel of 7 shares**
19. How many Salaats should one perform in Mina on the 8th Zil Hajj ?
    - a.) 25 Salaat
    - b.) 15 Salaats
    - **c.) 5 Salaats**
20. When one left out a …………….. then damm is necessary ?
    - a.) Sunnat
    - **b.) Waajib**
    - c.) Fardh
21. Which one is the fardh in Hajj ?
    - **a.) Tawaaf e Ziyaarat**
    - b.) Tawaaf e Widaa
    - c.) Nafl Tawaaf
22. Which one is the fardh in Hajj ?
    - a.) Wuqoof in Muzdalifah
    - **b.) Wuqoof in Arafaat**
    - c.) Wuqoof in Mina
23. Which one is the fardh in Hajj ?
    - a.) Drinking Zam Zam
    - **b.) Ihraam**
    - c.) Pelting of Jamaraats
24. Tick which one is Waajib ?
    - a.) Tawaaf e Ziyaarat
    - **b.) Tawaaf e Widaa**
    - c.) Nafl Tawaaf
25. Tick which one is Waajib ?
    - **a.) Wuqoof in Muzdalifah**
    - b.) Wuqoof in Arafaat
    - c.) Wuqoof in Mina
26. Tick which one is Waajib ?
    - a.) Tawaaf e Ziyaarat
    - **b.) Tawaaf e Widaa**
    - c.) Nafl Tawaaf
27. Tick which one is Waajib ?
    - **a.) Damm e Shukr**
    - b.) Damm e Qurbani

c.) Damm Damm

28. Tick which one is Waajib ?
    a.) Sadaqah
    b.) Halq/ Qasr
    c.) Ihraam
29. Tick which one is Waajib ?
    a.) Ihraam
    b.) Tawaaf
    c.) Saee
30. What is Halq ?
    a.) Cutting ¼ of the hair of the head
    b.) Shaving all the hair on the head
    c.) Cutting an animal
31. What is Qasr ?
    a.) Cutting ¼ of the hair of the head
    b.) Shaving all the hair on the head
    c.) Cutting an animal
32. How much of the ladies hair is allowed to be cut in Ihraam ?
    a.) 2 finger tip length
    b.) 1 finger tip length
    c.) 3 finger tip length
33. For what duration must one be at Arafaat for Hajj to be valid ?
    a.) 1 hour
    b.) moment
    c.) 4 hours
34. What should the size pebbles should one pick ?
    a.) Date size
    b.) Date pit size
    c.) Date leave size
35. What is Meeqat ?
    a.) Ihraam boundary
    b.) Market
    c.) Area in Makkah
36. Where should one put one's Ihraam when coming from Madinah ?
    a.) Bir e Ali
    b.) Jeddah
    c.) Hijaaz
37. Is Jeddah city within Meeqat ?
    a.) Yes
    b.) No

c.) Half in Half out

38. What is Mahram ?
    a.) Male relative whom it is permissible to travel with
    b.) Female relative whom it is permissible to travel with
    c.) Male relative whom it is impermissible to travel with
39. Choose Mahram for wife ?
    a.) Husband
    b.) Brother in law
    c.) Any stranger
40. Choose Mahram for daughter ?
    a.) Father
    b.) Mothers sister's husband
    c.) Fathers sister's husband
41. What is the substitute for Damn e Shukr ?
    a.) Fasting for 10 days
    b.) Fasting for 30 days
    c.) Fasting for 60 days
42. Where must the Damn e Shukr be made ?
    a.) Saudi Arabia
    b.) Makkah
    c.) South Africa
43. How does a bald person make Halq ?
    a.) Passing a blade over the head
    b.) Cutting the beard
    c.) Removing blood from his head
44. Can a women in menstruation adopt Ihraam ?
    a.) Yes
    b.) No
    c.) Maybe
45. Can a women in menstruation make Hajj ?
    a.) Yes
    b.) No
    c.) Maybe
46. Can a women in menstruation make Wuqoof of Arafaat ?
    a.) Yes
    b.) No
    c.) Maybe
47. Can a women in menstruation pelt Shaythaan ?
    a.) Yes
    b.) No

c.) Maybe

48. Can a women in menstruation make duaa ?
    a.) Yes
    b.) No
    c.) Maybe
49. Can a women in menstruation make Saee ?
    a.) Yes
    b.) No
    c.) Maybe
50. What is the duration of Wuqoof of Arafaat ?
    a.) From after Asr to Maghrib
    b.) From Zawaal till sunset
    c.) From Fajr to Esha

Section F

Circle the correct answer : 50 marks

1. What is the duration of Wuqoof of Muzdalifah?
    a.) From Esha to Fajr
    b.) After Fajr
    c.) After Maghrib
2. What is the duration of 1st pelting on the 10th ?
    a.) Zawaal to Maghrib
    b.) Zawaal to Asr
    c.) Fajr to Asr
3. What is the duration of the 2nd pelting on the 11th ?
    a.) Zawaal to Maghrib
    b.) Zawaal to Asr
    c.) Fajr to Asr
4. What is the duration of the 3rd pelting on the 12th ?
    a.) Zawaal to Maghrib
    b.) Zawaal to Asr
    c.) Fajr to Asr
5. What is the duration of the 4th day of pelting on the 13th ?
    a.) Zawaal to Maghrib
    b.) Zawaal to Asr
    c.) Fajr to Asr
6. Is it compulsory to stand in the heat in Arafaat ?
    a.) Yes

b.) No
c.) Okay

7. Is it Sunnat to fast on the day of Arafaat ?
   a.) Yes
   b.) No
   c.) Okay
8. Is it Sunnat to take a ghusl on the day of Arafaat ?
   a.) Yes
   b.) No
   c.) Okay
9. When does one read Takbeer e Tashreek ?
   a.) 23 Namaazes from the 9th Fajr. Till after Asr on the 13th
   b.) After Arafaat Asr
   c.) After Zohr on Asr
10. What one must not do in Hajj ?
    a.) Fight
    b.) Eat
    c.) Use umbrella
11. What must one not do in Hajj ?
    a.) Quarrel
    b.) Sleep
    c.) Use spectacles
12. What one must not do in Hajj ?
    a.) Drink
    b.) Transgress
    c.) Use medicine
13. Men should recite talbiya ?
    a.) Softly
    b.) Loudly
    c.) Audibly
14. Women should recite talbiya ?
    a.) Softly
    b.) Loudly
    c.) Audibly
15. When does talbiyah stop when performing Umrah ?
    a.) When starting Saee
    b.) Upon reaching Makkah
    c.) When starting Tawaaf
16. When does talbiyah stop when performing Hajj ?

a.) When starting Tawaaf
b.) Upon reaching Mina after Hajj
c.) When the pebble leaves your hand to pelt the 1st Shaythaan on the 10th of Zil Hajj

17. How many types of Hajj are there ?
    a.) 3 types
    b.) 2 types
    c.) 1 type
18. Hajj and Umrah with one Ihraam is called ?
    a.) Qiraan
    b.) Ifraad
    c.) Tamattu
19. Hajj and Umrah with two separate Ihraams is called ?
    a.) Qiraan
    b.) Ifraad
    c.) Tamattu
20. Hajj alone with one Ihraam is called ?
    a.) Qiraan
    b.) Ifraad
    c.) Tamattu
21. Men should leave their ……. open in Ihraam.
    a.) Head
    b.) Face
    c.) Hands
22. Women should leave their ….. open in Ihraam.
    a.) Head
    b.) Face
    c.) Hands
23. One should perform ….. Salaatul Ihraam to enter into Ihraam ?
    a.) 2 Rakaats
    b.) 4 Rakaats
    c.) 6 Rakaats
24. It is Mustahab to enter Masjid e Haram from which gate ?
    a.) Gate Abdul Azziz
    b.) Gate Salaam
    c.) Gate Umrah
25. Isitibaa is placing of the Ihraam cloth under which shoulder ?
    a.) Right
    b.) Left
    c.) Both

26. Istibaa is placing of the Ihraam cloth over which shoulder ?
    a.) Right
    b.) Left
    c.) Both
27. Ramal is made in the …….. round.
    a.) 1
    b.) 2
    c.) 3
28. Istibaa is made in….. rounds
    a.) All
    b.) 3
    c.) 5
29. One should ……. Ka'bah whilst making tawaaf .
    a.) Not look
    b.) Look
    c.) face
30. The procedure of Istilaam is ?
    a.) Both palms face Hajre Aswad and then kiss hand.
    b.) Kiss hand and left palm face Hajre Aswad
    c.) Do the above 6 times
31. After Tawaaf perform …… rakaats of Salaat.
    a.) 2 Waajib
    b.) 4 Sunnat
    c.) 6 Mustahab
32. Isitbaa is Masnoon for ?
    a.) Tawaaf
    b.) Saee
    c.) Standing in Arafaat
33. It is ……… to kiss any side or wall of the Ka'bah besides the Hajre Aswad.
    a.) Prohibited
    b.) Sunnat
    c.) Waajib
34. ……….nullifies Tawaaf.
    a.) Talking
    b.) Reading aloud
    c.) When wudhu breaks
35. Portion between…….. is called Multazzam.
    a.) Hajre Aswad and door of Baitulllaah
    b.) Hajre Aswad and Hatim

c.) Hajre Aswad and Rukn Yammama

36. The famous mountain in Arafaat is called ?
    a.) Jabal Qubais
    b.) Jabal Rahmat
    c.) Jabal Thoor
37. Which two Salaats does one combine in Muzdalifah ?
    a.) Asr and Maghrib
    b.) Maghrib and Esha
    c.) Esha and Fajr
38. This contribution is to be done with
    a.) 2 Azaans and one Iqaamat
    b.) One Azaan and one Iqaamat
    c.) One Azaan and two Iqaamaahs
39. Wuqoof in Arafaat is after ….
    a.) Asr
    b.) Zohr
    c.) Zawaal
40. Wuqoof in Muzdalifah is after…….
    a.) Esha till Fajr
    b.) After Fajr till sunrise
    c.) After Fajr till 10 am
41. Wuqoof in Muzdalifah is ….
    a.) Fardh
    b.) Waajib
    c.) Sunnat
42. If one does not perform Muzdalifah Wuqoof then…..... by way of damm is the penalty.
    a.) One goat
    b.) One camel
    c.) One chicken
43. One should not perform Wuqoof in Muzdalifah at.
    a.) Jabal e Qazaah
    b.) Waadi Muhassar
    c.) Waadi Araana
44. Due to crowds in Muzdalifah it is permissible for…. to proceed to Mina
    a.) Men
    b.) Women
    c.) The buses
45. The Ahzaab e Feel are the Companions of the ..

a.) Camels
b.) Elephants
c.) horses

46. The Ahzaab e Feel got punished on the …
    a.) Waadi Arna
    b.) Waadi Muhassar
    c.) Waadi Thoor
47. Masjid Khaif is near ….
    a.) Big Jamaraah
    b.) Small Jamaraah
    c.) Medium Jamaraah
48. Near the border of Mina is Jamaraah ….
    a.) Small
    b.) Medium
    c.) Big
49. On the 10th of Zil Hajj one pelts Jamaraah ….
    a.) Ula
    b.) Wurta
    c.) Kubra
50. What ends with the first stone be thrown
    a.) Ihraam
    b.) Hajj
    c.) Talbiyyah

Section G

Tick the correct answer : 50 marks

1. Masnoon time for the pelting of the 10th is …
    a.) From Zawwal to sunset
    b.) From Sunrise upto Zawwal
    c.) After Sunset
2. The permissible time for the pelting of the 10th is…
    a.) From Zawwal to sunset
    b.) From Sunrise upto Zawwal
    c.) After Sunset
3. The makrooh (disliked) time ……
    a.) From Zawwal to sunset
    b.) From Sunrise upto Zawwal
    c.) After Sunset

4. The maximum valid time of the pelting of the Jamaraat on the 10th is ...
    - a.) From sunrise to sunset
    - b.) From sunrise to Zawaal
    - **c.) From sunrise to pre-dawn of the 11th Zil Hajj**
5. There is no Makrooh times for
    - a.) Strong healthy men
    - **b.) Sick, weak and for women**
    - c.) Able youth
6. Damm e Shukr is mustahab for the
    - a.) Qaarin
    - b.) Mutamatti
    - **c.) Mufrid**
7. Damm e Shukr is waajib for the
    - a. Mufrid
    - **b. Mutamatti**
    - c. Muhrim
8. Damm e Shukr is waajib for the
    - a.) Mufrid
    - b.) Muhrim
    - **c.) Qaarin**
9. The sequence of Rami, Damm e Shukr and Halq. Qasr is
    - a.) Fardh
    - **b.) Waajib**
    - c.) sunnat
10. The age of the goat/ sheep/ ram must be at least ..
    - a.) 2 years
    - **b.) 1 year**
    - c.) 3 years
11. The age of the camel must be …
    - **a.) 3 years**
    - b.) 5 years
    - c.) 7 years
12. The age of the cow must be …
    - a.) 1 years
    - **b.) 2 years**
    - c.) 3 years
13. The Damm e Shukr has to be done in …
    - a.) Madinah
    - **b.) In the boundaries of the Haram**

c.) At home

14. Mina is ….
    a.) Outside Haram boundaries
    b.) Within Haram boundaries
    c.) Edge of Haram boundaries
15. One who does not have means to make Damm e Shukr shoud keep…
    a.) 6 fasts
    b.) 10 fasts
    c.) 12 fasts
16. How many of these 10 before 10th of Zil Hajj i.e. during Hajj months.
    a.) 3
    b.) 6
    c.) 9
17. The remaining after Ayyaam e Tashreeq only in.
    a.) Makkah
    b.) Madinah
    c.) Anywhere
18. When does one make the 2nd Qurbaani.
    a.) If Saahib e Nisaab and has stayed in Makkah for 10 days.
    b.) If Saahib e Nisaab and has stayed in Makkah for 15 days.
    c.) If not Saahib e Nisaab and has stayed in Makkah for 15 days.
19. Halaq is .
    a.) Trimming of the hair on the head
    b.) Shaving of all the hair on the head
    c.) Cutting 1/6 of the hair on the head
20. Qasr is .
    a.) Trimming of the hair on the head
    b.) Shaving of all the hair on the head
    c.) Cutting 1/6 of the hair on the head
21. A person making Umrah makes Halq or Qasr after
    a.) Tawaaf
    b.) Saee
    c.) Drinking Zam Zam
22. Tawaaf e Ziyaarat is…
    a.) Fardh
    b.) Waajib

c.) sunnat

23. Another name for Tawaaf e Ziyaarat is…
    a.) Nafl Tawaaf
    b.) Tawaaf e Rukn
    c.) Waajib Tawaaf
24. Halq or Qasr must be done.
    a.) By sunset of the 11th of Zill Hajj
    b.) By sunset of the 12th of Zill Hajj
    c.) By sunset of the 13th of Zill Hajj
25. Damm e Shukr must be done.
    a.) By sunset of the 11th of Zill Hajj
    b.) By sunset of the 12th of Zill Hajj
    c.) By sunset of the 13th of Zill Hajj
26. Tawaaf e Ziyaarat must be done.
    a.) By sunset of the 11th of Zill Hajj
    b.) By sunset of the 12th of Zill Hajj
    c.) By sunset of the 13th of Zill Hajj
27. After Halq/ Qasr all prohibitions are lifted except.
    a.) Using perfume
    b.) Sexual relationships
    c.) Wearing stitched clothing.
28. After what does sexual relationships become permissible
    a.) Halq/ Qasr
    b.) Saee
    c.) Tawaaf e Ziyaarat
29. The rami of Jamaraat on the 11th is Masnoon/ Mustahab.
    a.) After sunrise till zawaal
    b.) After zawaal till sunset
    c.) After Esha till the rising of the sin.
30. Last time for the pelting of the Jamaraat on the 11th is
    a.) After Esha of 11th Zill Hajj
    b.) Before rising of the sun on the 12th morning
    c.) After rising of the sun on the 12th morning
31. It is makrooh for the pelting of the Jamaraat on the 11th to be done …
    a.) After Asr of the 11th of Zill Hajj
    b.) Before Asr of the 11th of Zill Hajj
    c.) After sunset of the 11th of Zill Hajj
32. Which Jamaraat does one pelt first on the 11th of Zill Hajj
    a.) Small (Ula) Jamaraat

- b.) Middle (Wusta) Jamaraat
- c.) Big (Uqbah) Jamaraat

33. Which Jamaraat does one pelt second on the 11th of Zill Hajj
    - a.) Small (Ula) Jamaraat
    - **b.) Middle (Wusta) Jamaraat**
    - c.) Big (Uqbah) Jamaraat
34. Which Jamaraat does one pelt third on the 11th of Zill Hajj
    - a.) Small (Ula) Jamaraat
    - b.) Middle (Wusta) Jamaraat
    - **c.) Big (Uqbah) Jamaraat**
35. There is no makrooh times for pelting of Jamaraahs for …
    - a.) Healthy men
    - b.) Strong youth
    - **c.) Weak, ill and women and children**
36. Duaa after pelting Jamaraats on the 11th of Zill Hajj should be made….
    - **a.) After small and middle Jamaraahs**
    - b.) After middle and big Jamaraahs
    - c.) After all Jamaraahs
37. The timing of the pelting of the Jamaraat for the 12th Zill Hajj is like the timing of the ….
    - a.) 10th Zill Hajj
    - **b.) 11th Zill Hajj**
    - c.) 14th Zill Hajj
38. On the 12th Zill Hajj after which Jamaraah is there no duaa.
    - a.) After pelting small Jamaraat
    - b.) After pelting middle Jamaraat
    - **c.) After pelting big Jamaraat**
39. It is better to leave Mina on the 12th of Zill Hajj.
    - **a.) Before sunset**
    - b.) After sunset
    - c.) After esha
40. If one is in Mina on the morning of the 13th Zill Hajj then it is…… to pelt.
    - **a.) Waajib**
    - b.) Sunnat
    - c.) Nafl
41. Pelting of the Jamaraat on the 13th of Zill Hajj is done.
    - a.) After sunset
    - b.) After Zawwaal

c.) Sehri time

42. Another name for Tawaaf e Widaa is ?
    a.) Nafl Tawaaf
    b.) Tawaaf e Sadr
    c.) Tawaaf e Ziyaarat
43. Tawaaf e Widaa is ?
    a.) Fardh
    b.) Waajib
    c.) Sunnat
44. Wudhu is not a pre condition for ?
    a.) Salaat
    b.) Rami
    c.) Tawaaf
45. Wudhu is not a pre condition for ?
    a.) Salaat
    b.) Saee
    c.) Tawaaf
46. A women in haiz/ menstruation can perform all the rites of Hajj except ?
    a.) Rami
    b.) Wuqoof of Arafaat
    c.) Tawaaf e Ziyaarat
47. A women in haiz/menstruation need not perform ?
    a.) Rami
    b.) Wuqoof of Arafaat
    c.) Tawaaf e Widaa
48. If one does not do a rukn then Hajj is ?
    a.) Invalid
    b.) Valid
    c.) Can give a damm to make valid
49. If one does not do a Waajib then Hajj is ?
    a. Invalid
    b. Valid without damm
    c. Valid with damm
50. If one not do a Fardh in Hajj then Hajj is
    a.) Invalid
    b.) Valid without damm
    c.) Valid with damm

Section H

Underline the correct answer : 50 marks

1. For how many Salaats one recites Takbeer e Tashreek ?
   a.) 22
   b.) 23
   c.) 21
2. Start reading Taskbeer e Tashreek on the ?
   a.) Zohr of 9th Zill Hajj
   b.) Fajr of 9th Zill Hajj
   c.) Esha of 9th Zill Hajj
3. Last recitation of Takbeer e Tashreek on the ?
   a.) Zohr of the 13th of Zill Hajj
   b.) Asr Salaat of the 13th Zill Hajj
   c.) Esha Salaat of the 13th Zill Hajj
4. It is makrooh e Tahrimi to perform Umrah during?
   a.) 9- 11 Zill Hajj
   b.) 9- 13 Zill Hajj
   c.) 9- 12 Zill Hajj
5. One of Fardh of Umrah is ?
   a.) Ihraam
   b.) Saee
   c.) Halq
6. Another Fardh of Umrah is ?
   a.) Saee
   b.) Halq
   c.) Tawaaf
7. One of the Waajibs of Umrah is ?
   a.) Ihraam
   b.) Saee
   c.) Tawaaf
8. Another Waajib of Umrah is ?
   a.) Tawaaf
   b.) Ihraam
   c.) Halq/ Qasr
9. The nearest place to Makkah to tie Ihraam is ?
   a.) Bir Ali
   b.) Taneem
   c.) Jeddah

10. At Tan'eem there is a Masjid called ?
    - a.) Masjid e Hafsa (R.A)
    - **b.) Masjid e Ayesha (R.A)**
    - c.) Masjid e Abu Bakr (R.A)
11. When Rasulullaah (S.A.W) returned from Taif he adorned the Ihraam at
    - a.) Tan'eem
    - **b.) Jo'rannah**
    - c.) Bir Ali
12. Jo'rannah is ….. miles from Makkah (Haram).
    - a.) 6
    - **b.) 9**
    - c.) 12
13. Tan'eem is …. miles from Makkah (Haram) .
    - a.) 1
    - b.) 2
    - **c.) 3**
14. Sadaqah is equal to
    - **a.) 1.6 kg wheat or 3.2 kg of Barley or its value**
    - b.) R40
    - c.) $30
15. One should not pick up pebbles from ?
    - a.) Muzdalifah
    - **b.) Near Jamaraah**
    - c.) Mina
16. The 2 Rakaats of Ihraam according to Hanafis is ?
    - a.) Fardh
    - **b.) Sunnat**
    - c.) Waajib
17. The 2 Rakaats of Ihraam according to Shaafis is?
    - a.) Fardh
    - **b.) Sunnat**
    - c.) Nafl
18. On completing Salaat of Ihraam it is ……… according to Hanafis to recite labbaik once.
    - **a.) Fardh**
    - b.) Sunnat
    - c.) Nafl
19. On completing Salaat of Ihraam it is ….. according to Hanafis to recite labbaik three times.

a.) Fardh
b.) Sunnat
c.) Nafl

20. On completing Salaat of Ihraam it is ..... according to Shaafis to recite labbaik once.
    a.) Fardh
    b.) Sunnat
    c.) Nafl
21. On completing Salaat of Ihraam it is ….. according to Shaafis to recite labbaik three times.
    a.) Fardh
    b.) Sunnat
    c.) Nafl
22. In the Salaat after Tawaaf it is ….. to recite Surah Kaafiroon in the 1st Rakaat and to recite Surah Ahad in the 2nd Rakaat.
    a.) Fardh
    b.) Sunnat
    c.) Waajib
23. Istibaa (exposing right shoulder) is ….. for Shaafis.
    a.) Fardh
    b.) Sunnat
    c.) Waajib
24. Salaat after Tawaaf is ….. for Shaafis.
    a.) Fardh
    b.) Sunnat
    c.) Waajib
25. Salaat after Tawaaf is …… for Hanafis.
    a.) Fardh
    b.) Sunnat
    c.) Waajib
26. For Shaafi Hujaat, makrooh times do not apply in
    a.) Madinah
    b.) Haraams
    c.) Hill
27. For Hanafis 2 Rakaats after Saee is
    a.) Fardh
    b.) Nafl
    c.) Sunnat
28. It is ……. for a Shaafie male pilgrim to clip 3 hair (rolled on index finger).

a.) Permissable
b.) Haraam
c.) Good

29. It is …… for a Shaafie female pilgrim to clip hair rolled on index finger.
a.) Permissable
b.) Haraam
c.) Good

30. Umrah is ….. for Shaafies.
a.) Fardh
b.) Sunnat
c.) Waajib

31. Hanafis hold Umrah to be ?
a.) Fardh
b.) Sunnat
c.) Waajib

32. After Umrah alone Tawaaf e Widaa is
a.) Fardh
b.) Waajib
c.) Not necessary

33. For the Shaafi Hajji who is a Musaafir to combine Zuhr/ Asr at the time of Zuhr is
a.) Fardh
b.) Sunnat
c.) Waajib

34. The above will be done with
a.) 2 Azaans
b.) One Azaaan and 2 Iqaamahs
c.) 2 Azaans and 1 Iqaaahs

35. If a Shaafi is not a Musaafir then Zuhr and Asr Salaat in Arafaat will be.
a.) Joined at Zuhr time
b.) Performed on resepective times
c.) Joined at Asr time

36. The Shaafi Haaji will combine Maghrib and Esha in Muzdalifah with.
a.) 2 Azaan and 2 Iqaamahs
b.) One Azaan and 2 Iqaamahs
c.) 2 Azaans and 2 Iqaamahs

37. For the Hanafi Haaji to stay the night of the 10th of Zill Hajj in Muzdalifah
    a.) Fardh
    b.) Sunnat
    c.) Waajib
38. For the Shaafi Haaji to stay the nights of the 10th of Zill Hajj in Muzdalifah.
    a.) Fardh
    b.) Sunnat
    c.) Waajib
39. The cave of Hira is on
    a.) Jabal Qubais
    b.) Jabal Rahmat
    c.) Jabal Noor
40. Duaa is not made after the pelting of the… .
    a.) Small shaytaan
    b.) Medium shaytaan
    c.) Biq shaytaan
41. According to Shaafis there are ….. Fardh of Hajj.
    a.) 2
    b.) 4
    c.) 6
42. According to Shaafis there are ….. Waajibaat of Hajj.
    a.) 3
    b.) 5
    c.) 6
43. Here is a list, underline what is Fardh and tick what is Waajib according to the Shaafis.
    a.) Ihraam
    b.) Ihraam with Niyyah
    c.) Wuqoof of Muzdalifah
    d.) Wuqoof of Arafaat on 9th Zill Hajj
    e.) Wuqoof at Mina
    f.) Tawaaf of the Ka'bah
    g.) Rami of Jamaraat
    h.) Tawaaf of Widaa
    i.) Halq/ Qasr
    j.) Tarteeb of Fardh
    k.) Saee of Safa/ Marwah
44. Wuqoof for Shaafis at Muzdalifah is a moment
    a.) After midnight
    b.) After Sunset
    c.) After Esha
45. For Hanafis there are 3 fardh and 6 Waajibs of Hajj, hereunder is a list underline the Fardh and tick the Waajib.

a.) Ihraam
b.) *Waqoof in Muzdalifah*
c.) Wuqoof in Arafaat on the 9th *Qaarim*
d.) *Saee of Safa and Marwah*
e.) Tawaaf e Ziyaarat
f.) *Rami of Jamaraat*
g.) *Damm e Shukr for*
h.) *Halq/ Qasr*
i.) *Tawaaf e Widaa*

46. How many fardh of Umrah are there according to Imaam Shaafie?
    a.) 2
    b.) 4
    c.) 6
47. From the list given below underline the fardh of Umrah of Shaafis.
    a. Ihraam
    b. Istilaam
    c. Tawaaf
    d. Drinking Zam Zam
    e.) Saee
    f.) Ramil
    g.) Halq/ Qasr
    h.) Istibaa
48. Zohr Salaat is
    a. Waajib
    b. Fardh
    c. Sunnat
49. For Ladies Jumuah Salaat is
    a. Fardh
    b. Not fardh
    c. Sunnat
50. For whom is Hajj not fardh
    a. Ladies without mahram
    b. Men
    c. Mature

Madinah .

Section I

Circle the correct answer : 35 marks

1. It is ….. to perform 40 Salaat in Masjid e Nabawi.
    a. Fardh
    b. Waajib
    c. Mustahab

2. It is …. to perform Salaat in Rawdah ul Jannat.
   a. Fardh
   b. Mustahab
   c. Waajib
3. Rawdul Jannah is in?
   a. Masjid e Ayesha (R.A)
   b. Masjid e Quba (R.A)
   c. Masjid e Nabawi (S.A.)
4. Rasulullaah (S.A.W) is burried in ?
   a. Masjid e Ayesha (R.A)
   b. Masjid e Quba (R.A)
   c. Masjid e Nabawi (S.A.)
5. Hadhrat Abu Bakr (R.A) is buried on ?
   a. Jannatul Baqi
   b. Jannatul Ma'ala
   c. Masjid e Nabawi (S.A.W)
6. Hadhrat Umar (R.A) is buried in ?
   a. Jannatul Baqi
   b. Jannatul Ma'ala
   c. Masjid e Nabawi (S.A.W)
7. Hadhrat Uthmaan (R.A) is buried in ?
   a. Jannatul Baqi
   b. Jannatul Ma'ala
   c. Masjid e Nabawi (S.A.W)
8. Who is buried on the foothills of Uhud ?
   a. Hadhrat Abu Bakr (R.A)
   b. Hadhrat Hamzah (R.A)
   c. Hadhrat Ali (R.A)
9. Who is buried on the foothills of Uhud ?
   a. Hadhrat Ali (R.A)
   b. Hadhrat Umar (R.A)
   c. Hadhrat Musab bun Umair (R.A)
10. One Salaat in Masjid e Quba is equal to rewards of …
    a. One Hajj
    b. One Umrah
    c. One Tawaaf
11. It is ……. to visit Masjid e Quba.
    a. Fardh
    b. Waajib
    c. Praiseworthy

12. On which day ?
    - **a. Saturday**
    - b. Monday
    - c. Thursday
13. It is ….. to visit the martyrs of Uhud ?
    - a. better
    - b. Fardh
    - **c. Sunnat**
14. On which day ?
    - a. Saturday
    - b. Monday
    - **c. Anyday**
15. In which Masjid was one Salaat performed facing Jerusalem then Makkah .
    - a. Masjid e Ijaba
    - **b. Masjid e Qiblatain**
    - c. Masjid e Quba
16. In which Masjid did Rasulullaah (S.A.W) made 3 duaas of which 2 were accepted.
    - **a. Masjid e Ijaba**
    - b. Masjid e Qiblatain
    - c. Masjid e Quba
17. In which Masjid was Eid made in the era of Rasulullaah (S.A.W) ?
    - a. Masjid e Ijaba
    - **b. Masjid e Ghamaamah**
    - c. Masjid e Quba
18. One of the 3 duaas Rasulullaah (S.A.W) made was.
    - a. My Ummat must not be destroyed by bombing
    - **b. My Ummat must not be destroyed by famine**
    - c. My Ummat must not be destroyed by elephants.
19. Another duaa was …
    - **a. My Ummat must not be destroyed by floods**
    - b. My Ummat must not be destroyed by America
    - c. My Ummat must not be destroyed by elephants
20. The duaa not accepted was ….
    - **a. My Ummat must not fight amongst themselves.**
    - b. My Ummat must not be destroyed by famine
    - c. My Ummat must not be destroyed by floods
21. Which Masaajid is build at the site where Rasulullaah (S.A.W) encamped at the Battle of the Trench in 5 A.H ?

a. Ghamma
b. Sabba
c. Qiblatain

22. What is the famous Graveyard of Madinah called ?
    a. Ma'ala
    b. **Baqi (Gharqad**)
    c. Uhud
23. What is the famous Graveyard of Makkah called ?
    a. Ma'ala
    b. Baqi (Gharqad)
    c. Uhud
24. On which mountain did Rasulullaah (S.A.W) and Hadhrat Abu Bakr (R.A), hide in a cave ?
    a. Mount Hira
    b. Mount Thoor
    c. Mount Qubais
25. In which case did Rasulullaah (S.A.W) mediate and also receive the 1st 'wahy' ?
    a. Cave of Thoor
    b. Cave of Hira
    c. Cave of Nur
26. Which wife of Rasulullaah (S.A.W) is buried in Jannatul Ma'ala ?
    a. Hadhrat Ayesha (R.A)
    b. Hadhrat Khadija (R.A)
    c. Hadhrat Umme Kulsoom (R.A)
27. Ustwanah means ….
    a. Stone
    b. Rock
    c. pillar
28. Ustawanah Hananah is where the……
    a. the trunk wept bitterly.
    b. Companions should stand guard
    c. Are for deputations
29. Ustawanah Haras is where ….
    a. The trunk wept bitterly
    b. Companions should stand guard
    c. Area of deputations
30. Ustawanah Wufud is where ….
    a. The trunk wept bitterly
    b. Companions should stand guard

c. **Area of deputations**

31. Ustawanah Abu Lubabah (R.A) is where …..
   a. **Hadhrat Abu Lubabah (R.A) tied himself until repentance.**
   b. Rasululllaah (S.A.W)'s Itikaaf bedding was placed here.
   c. Jibraeel (A.S) would sit whilst bringing 'wahi'.
32. Ustawanah Sarir is where …..
   a. Hadhrat Abu Lubabah(R.A) tied himself until repentance.
   b. **Rasululllaah (S.A.W)'s Itikaaf bedding was placed here.**
   c. Jibraeel (A.S) would sit whilst bringing 'wahi'.
33. Ustawanah Jibraeel (A.S) is where ……
   a. Hadhrat Abu Lubabah(R.A) tied himself until repentance.
   b. Rasululllaah (S.A.W)'s Itikaaf bedding was placed here.
   c. **Jibraeel (A.S) would sit whilst bringing 'wahi'.**
34. Ustawanah Ayesha(R.A) is where……
   a. **Rasululllah (S.A.W) stated if people knew, they will draw lots to obtain space there.**
   b. Rasululllaah (S.A.W)'s Itikaaf bedding was placed here.
   c. Jibraeel (A.S) would sit whilst bringing 'wahi'.
35. It is ….. to visit Jannatul Baqi.
   a. Fardh
   b. Waajib
   c. **Mustahab**

Section J

True or False : 50 marks

1. The sign of an accepted Hajj is that one begins to love the world. **False**
2. The sign of an accepted Hajj is that one begins to love the Aakhirat. **True**
3. In the journey of Hajj, Salaat should be left out. **False**
4. One should beg in Hajj. **False**
5. There is too be extra care on Hijaab in the journey of Hajj. **True**
6. You go for Hajj only to do shopping. **False**
7. Hajj is not a Holiday. **True**
8. To look at the Ka'bah is a form of worship. **True**

9. Mount Thoor is where Rasulullaah (S.A.W) and Abu Bakr (R.A) took shelter during Hijrat (migration). **True**
10. Another name for Masjid e Jinn is Masjid e Tan'eem. **False**
11. The first Tawaaf on arrival in Makkah is called Qudoom. **True**
12. Tawaaf e Ziyaarat is not obligatory. **False**
13. Tawaaf e Sadr is also called Tawaaf e Widaa. **False**
14. Ihraam is Faraaidh in Umrah. **True**
15. Tawaaf is Waajib in Umrah. **True**
16. Saee is Faraaidh in Umrah. **False**
17. Halq/ Qasr is Waajib in Umrah. **True**
18. Meeqat for people coming from Madinah is Zul Hulaifah. **True**
19. At Bir Ali there is a Masjid called Masjid e Ayesha (R.A). **False**
20. The Ihraam for men consists of two unsewn cloths. **True**
21. These sheets must be of a white colour. **False**
22. It is not permissible for men to wear a money belt in Ihraam. **True**
23. The raised bone of men's feet must be exposed in Ihraam. **True**
24. Women must wear white or black. **False**
25. Women wear their normal clothing in Ihraam. **True**
26. Salaatul Ihraam is performed after entering into Ihraam. **True**
27. The intention for Ihraam/ Umrah/ Tawaaf/ Saee must be in Arabic. **False**
28. One must enter from Baabus Salaam when entering the Masjid e Haram for the first time. **False**
29. In Istibaa the man's right shoulder is exposed. **True**
30. Istibaa is done for only 3 rounds. **False**
31. Ramal is done for all seven rounds. **False**
32. One starts tawaaf from Hajre Aswad. **True**
33. Istilaam means to stretch both palms towards Hajre Aswad and to kiss the palms. **True**
34. One must go around the Hateem for the tawaaf to be valid. **True**
35. Women must make Ramal also. **False**
36. In one tawaaf there are eight Isitilaams. **True**
37. It is preferred to recite Surah Ikhlaas in the 1st Rakaat and Surah Kaafiroon in the 2nd Rakaat in the Salaat after tawaaf. **True**
38. It is Fardh to make the Salaat after Tawaaf behind Maqaam e Ibrahim. **False**
39. After two rakaats of Tawaaf, whilst performing Umrah, one should then go to the Multazam. **True**
40. After Multazam one should go to make Saee. **False**

41. After drinking Zam Zam one should go to make Saee. **True**
42. Before going to make Saee one should make the 9th Istilaam. **True**
43. Between the two green lights in Saffa and Marwah men should walk in a normal pace and women should walk briskly. **False**
44. One circuit is from Safa to Marwa. **True**
45. After Saee one does not have to make Halq or Qasr. **False**
46. Qasr is better than Halq. **False**
47. After Umrah one should slaughter a chicken. **False**
48. Women must cut ¼ of their hair to come out Ihraam. **False**
49. Once out of Ihraam one may wear normal civilian cothing. **True**
50. After Umrah of a Tamattu Hajj one cannot go to Madinah **False**

Section K

Yes/ No : marks 100

1. There are 4 types of Hajj. **No**
2. In Ifraad Hajj there is only one Ihraam. **Yes**
3. In Ifraad Hajj Umrah is performed. **No**
4. In Qiraan Hajj there are 2 Ihraams. **No**
5. In Qiraan Hajj with one Ihraam one performs Umrah and Hajj. **Yes**
6. In Tamattu Hajj there are 3 Ihraams. **No**
7. In Tamattu Hajj there are 2 Ihraams. **Yes**
8. In Tamattu Hajj there are 2 separate Ihraams, one for Hajj, the other for Umrah. **Yes**
9. There are 3 Fardh in Hajj (Hanafi). **Yes**
10. Ihraam is Waajib in Hajj. **No**
11. Wuqoof in Arafaat is fardh in Hajj. **Yes**
12. Tawaaf e Ziyaarat is Waajib in Hajj. **No**
13. Wuqoof in Arafaat is on the 12th of Zill Hajj. **No**
14. Wuqoof is from 9th Zill Hajj till Subhe Saadiq of 10th . **No**
15. Wuqoof in the correct time in Arafaat can be for a moment also. **Yes**
16. Missing of a Fardh of Hajjj can be compensated. **No**
17. There are 6 Waajibs of Hajj (Hanafi). **Yes**

18. To stop in Muzdalifah on the 10th of Zill Hajj from after Fajr until sunrise is sunnat. **Yes**
19. Pelting the Jamaraat is Waajib. **Yes**
20. Halq/ Qasr is sunnat. **No**
21. Tarteeb (sequence) of pelting, slaughter then to shave is Waajib. **Yes**
22. Saee is Sunnat. **No**
23. Tawaaf e Widaa is Waajib. **Yes**
24. Omitting a Waajib can be redeemed by compensation. **Yes**
25. To wear white for men in Ihraam is Waajib. **No**
26. A lady in menstruation can perform in Hajj. **Yes**
27. To wear black for women in Ihraam is Waajib. **No**
28. To recite Talbiyyah abundantly is Sunnat. **Yes**
29. To make ramal is Waajib. **Yes**
30. To take ghusl in Arafaat is Waajib. **No**
31. It is Sunnat to spend the night of 8th of Zill Hajj in Mina. **Yes**
32. One should start reading Takbeer Tashreeq from the Fajr of the 9th of Zill Hajj. **Yes**
33. It should stop on the 14th Zill Hajj after Asr. **No**
34. A Muqeem in Hajj is one stayed in Makkah for 15 days plus prior coming to Mina. **Yes**
35. It is Fardh to stand in Arafaat facing the Qibla. **No**
36. It is good to stand in Arafaat and make duaa. **Yes**
37. One is not allowed to sit and make duaa in Arafaat. **No**
38. One must make Maghrib and Esha only in Makkah. **No**
39. Women in Haiz cannot make duaa on Arafaat. **No**
40. Jammat Salaat is not a pre condition for combination of Salaat of Maghrib and Esha in Muzdalifah. **Yes**
41. It is Fardh to spend the night in Muzdalifah. **No**
42. One has to read the Witr of Esha in Muzdalifah. **Yes**
43. The Wajib Wuqoof of Muzdalifah starts after Esha (Hanafi). **No**
44. The old, sick, women can leave for Mina on the night of Muzdalifah. **Yes**
45. Stones have to be picked up in Mina. **No**
46. Stones have to be massive in size. **No**
47. Wuqoof in Muzdalifah on its proper time has to be lengthy. **No**
48. On the 10th Zill Hajj one pelts the Jamaraat Aqabah. **Yes**
49. Pelting of Jamaraat is done in Makkah. **No**
50. Coming from Mina the first Shaytaan is Jamaraat ul Oola (Small).

51. The Jamaraat nearest Masjid e Khaif is Jamaraatul Kubra (Big).
52. It is okay for the stone not to fall the circle. **No**
53. Talbiyyah is stopped on throwing the 1st pebble. **Yes**
54. It is makrooh for women and aged to pelt in the night. **No**
55. To perform Rame, Damme Shukr and Halq/ Qasr in the sequence is Sunnat for Hanafis? **Yes** / No
56. To perform Rame, Damme Shukr and Halq/ Qasr in the sequence is Waajib for the Shaafis? Yes/ No
57. It is compulsory to sacrifice the animal in Mina only? Yes/ **No**
58. One MUST shave or trim the hair? **Yes**/ No
59. It is Waajib to face Qibla whilst one's hair is being removed? Yes/ **No**
60. A women needs to have one finger lengths hair cut from at least ¼ of her head? **Yes**/ No
61. Women must shave their head also? Yes/ **No**
62. It is Waajib to make Tawaaf with wudhu? **Yes**/ No
63. One is allowed to have sexual relationship before Tawaaf e Ziyaarat? Yes/ **No**
64. After Tawaaf e Ziyaarat one must go back to Jeddah? Yes/ **No**
65. To spend the night in Mina after Tawaaf e Ziyaarat for Hanafis is Sunnat? **Yes**/ No
66. To spend the night in Mina after Tawaaf e Ziyaarat for Shaafis is Waajib? **Yes**/ No
67. If a woman in Haiz cannot make Tawaaf she must make damm? Yes/ **No**
68. If one makes Tawaaf e Ziyaarat after the 12th Zill Hajj then there is a Damm to be given? **Yes**/ No
69. On the 11th of Zill Hajj pelt only two Jamaraats? Yes**/ No**
70. A woman in haiz can make her Tawaaf e Ziyaarat once purity is attained? **Yes**/ No
71. Sequence of pelting is Big, Middle, Small? Yes/ **No**
72. On the 12th of Zill Hajj pelt all Jamaraats? **Yes**/ No
73. The sequence is small, middle, big Jamaraats? **Yes**/ No
74. Tawaaf e Widaa is Fardh ? Yes/ **No**
75. Tawaaf e Widaa means Farewell Tawaaf? **Yes/** No
76. The last Nafl tawaaf is not a substitute for Tawaaf e Widaa? Yes/ No
77. Tawaaf e Widaa is not Waajib for a women in Haiz? **Yes**/ No

78. It is permissible for women to make Hajj without her Mahram ? Yes/ **No**
79. It is permissible for women to make Hajj in Haiz? **Yes**/ No
80. A woman cannot wear sewn garment in Hajj? Yes/ **No**
81. A woman can wear colourful garment? Yes/ No
82. A woman can use perfume? Yes/ No
83. A woman must cover her head? **Yes/** No
84. During Ihraam a lady cannot wear a veil which touches her face? **Yes/** No
85. During Tawaaf women make Ramal? Yes/ **No**
86. During Tawaaf women make Istibaa? Yes/ **No**
87. During Saee women do not run? **Yes**/ No
88. A woman recite Talbiyyah inaudibly? **Yes/** No
89. A woman can make Saee in Haiz? Yes/ No
90. A woman may change Ihraam for Hajj? **Yes/** No
91. A woman cannot go with her son in law for Hajj? **Yes/** No
92. A woman can go with her husband for Hajj? **Yes/** No
93. A woman cannot go for Hajj with her brother? Yes**/ No**
94. A woman can go for Hajj with paternal uncle? Yes/ No
95. A woman cannot go for Hajj with her maternal uncle? Yes/ No
96. A woman can go for Hajj with her foster brother? Yes/ No
97. Jumuah Salaat is not Fardh for women? **Yes**/ No
98. Jumuah Salaat is not Fardh for children? **Yes/** No
99. Hajj e Badal means to perform Hajj on someone else's behalf? **Yes**/ No
100. Is Tawaaf e Ziyaarat Fardh? **Yes**/ No

Section L

Health and Safety

Underline the correct answer : 50 marks

1. Before Hajj visit the ….
   - **a. Dentist**
   - b. Graveyard
   - c. Kramaat
2. Throw dirt on the ….
   - a. Road
   - **b. Garbage cans**

c. Out of the window

3. Wash your hands ….
    a. Before eating
    b. Before boarding the plane
    c. Before going to the Hatim
4. Before going for Hajj take … if you wear spectacles.
    a. A gun
    b. A sword
    c. A pair of spair spectacles
5. Before Hajj visit the ….
    a. Graveyard
    b. Doctor
    c. Karamaat
6. Use the … to protect oneself from the heat.
    a. Ihraam
    b. Umbrella
    c. Trash bin
7. Before your Flight from home ….
    a. Rest well
    b. Do not sleep
    c. Entertain guests
8. Before Hajj/ 8th Zill Hajj … .
    a. Climb the Mount Thoor
    b. Shop until you drop
    c. Rest well
9. In Hajj … .
    a. Avoid eating
    b. Eat good food
    c. Stop eating
10. In Hajj … .
    a. Do not drink water
    b. Drink water a lot
    c. Drink only Zam Zam
11. Do not forget to … .
    a. Take your gun for Hajj
    b. Your special prescription medicine
    c. Extra big bags for overweight luggage.
12. Engage is … .
    a. Light walking before Hajj
    b. Strenuous exercise before Hajj

c. No exercise before Hajj

13. Pack for Hajj … .
    a. One day before departure
    b. One week before departure
    c. One month before departure.
14. In Hajj protect the … .
    a. Strong people
    b. Handicapped
    c. wealthy
15. In Hajj protect and aid … .
    a. Children
    b. Wealthy ones
    c. Healthy ones
16. For Hajj pack … .
    a. Heavy
    b. Light
    c. Fresh meat
17. In Hajj be … .
    a. Relaxed
    b. In panic
    c. In total stress
18. If you are a chronic patient have a… .
    a. Wheelchair
    b. Short medical report
    c. Weapon
19. After taking heavy medication … .
    a. Make 10 tawaafs
    b. Perform many Nafl Umrahs
    c. Rest adequately
20. Pregnant women should ….
    a. Have a better diet and plenty of water
    b. Take no medication
    c. Drink cold drinks
21. In order to have a comfortable day … .
    a. Go into panic
    b. Be disorganised
    c. Plan ahead
22. Drink … bottle of water every hour.
    a. 1
    b. 2

c. 3

23. Drink … cups of water for 1 hour of walking.
    a. 2
    b. 3
    c. 4
24. Eat … .
    a. No fruit or vegetables
    b. Plenty of fruits and vegetables
    c. Only vegetables
25. Eat from … .
    a. Anywhere
    b. Everywhere
    c. Safe authorised areas
26. Buy food from … .
    a. Reliable people
    b. Open air un hygienic areas
    c. Anywhere
27. Hajjies must not … .
    a. Eat
    b. Push, shove, elbow or harm anyone
    c. Walk or talk
28. Whilst in Hajj one must … .
    a. Have proper meeting places
    b. Have meeting points that move (i.e. dustbin, taxis, etc)
    c. Have no specific meeting places just hope to bump into each other.
29. In tawaaf carry … .
    a. All your money (i.e. travellers cheques etc) and all the jewellery you bought
    b. No valuable items
    c. Sharp objects.
30. If your clothes catch on fire then … .
    a. Start to panic and run in all directions
    b. Move away from the fire then stop, drop and roll
    c. Start jumping
31. Before departure ... .
    a. Shop until your drop
    b. Eat light and rest
    c. Make last minute plans
32. Before departure … .

a. Have your documents in order
b. Run around shopping
c. Run around seeing what everyone is packing and whose overweight

33. If a Hajji has a chronic illness, he or she should be sure to bring … .
    a. A medical report and a copy of prescriptions.
    b. A medical report and health insurance card
    c. A copy if prescriptions and a family photograph
34. To reduce the spread of disease, it is most essential to wash your hands… .
    a. After eating and before shaking hands
    b. After shaking hands and before using the toilets
    c. After using the toilet and before eating.
35. Your immunity against disease can be improved by… .
    a. Geeting a good night's sleep and eating fruits and vegetables
    b. Drinking tea and taking aspirin regularly
    c. Taking aspirin regularly and getting a good night's sleep
36. A likely way to contract a respiratory illness is shaking hands with an infected person then
    a. Using the toilet before washing your hands
    b. Touching your face before washing your hands
    c. Drinking bottled water before washing your hands
37. The use of tobacco during physically demanding activities can increase the immediate risk for … .
    a. Liver disease
    b. Diabetes
    c. Tuberculosis
    d. Heart attack
38. Secondhand smoke (smoke from someones else's cigarette) has been shown to cause all the following except :
    a. Health problems in unborn babies
    b. Lung cancer
    c. Tuberculosis
    d. Headaches
39. Quiting smoking can improve your health ….
    a. Immediately
    b. In two to three weeks
    c. Within six months

d. Within a year

40. The single most important thing you can do during the Hajj to prevent illness is ….
    a. Get plenty of sleep, especially the night before strenuous activities
    b. Wash your hands with soap and water after using the toilet and before eating
    c. Eat a nutritious diet, including lots of fruits and vegetables
    d. Avoid stress by being well organised beforehand and making daily plan.
41. The Hajj is not recommended for children under the age of ….
    a. Six
    b. Ten
    c. Twelve
    d. Sixteen
42. Which of the following is recommended not to go for Hajj ….
    a. Nursing mothers
    b. People with chronic illness
    c. Elderly people
    d. People with disabilities
43. The safest kind of water to drink during the Hajj is ….
    a. Chlorinated water
    b. Water from melted ice
    c. Water from a sealed bottle
44. Of the food groups we discussed, you should eat the most daily servings of
    a. Vegetables
    b. Milk and dairy products
    c. grain
45. If you get diarrhoea it is especially important to ….
    a. Drink plenty of fluids and take oral rehydration salts
    b. Eat a high fiber diet
    c. Consume more fresh fruits and vegetables
46. A victim of heat stroke should be ….
    a. Allowed to rest in the shade until the fainting sensation goes away
    b. Placed in a tub of cold water
    c. Administered CPR immediately

47. For a laceration with extensive bleeding, the best course of action is to ….
    a. Avoid touching the wound; seek medical help immediately
    b. Immediately wash the wound with clean water and apply a sterile band aid
    c. Stop the bleeding immediately by applying pressure to the wound
48. If you drop something while moving in a swiftly flowing crowd, the best course of action is to ….
    a. Stop immediately and retrieve the object before it is trampled
    b. Leave it behind and continue moving
    c. Wait until the crowd passes by, then retrieve it.
49. If you become separated from your family or friends while performing a Hajj rite, you should ….
    a. go to the meeting place you agreed on ahead of time.
    b. ask a policeman or official for assistance.
    c. proceed to the nearest Lost and Found station.
50. If your clothes should catch on fire, once you are clear of the fire source you should immediately
    a. remove the burning clothing and throw it away from yourself.
    b. find the nearest source of water and pour it on the burning area.
    c. drop to the ground and roll around until the flames are smothered.

Section M

Common Sense.

Tick the correct answer : 32 marks

1. The purpose to determine the number of days of the hajj journey is to:
    a. Determine the amount of clothes and accessories needed.
    b. Inform the family the date of return
    c. Allow for vacation time.

2. The reason to determine the condition of climate at the holy country is to :
    a. Determine how pleasant it is going to be during Hajj
    b. **Determine the type of clothing to take**
    c. Determine if it is needed to take food to the Hajj.
3. The proper dress to take to the Hajj must be :
    a. Green and Flashy
    b. Must be white and tight
    c. **Must be conservative, light colour and wide**
4. Hajjis must have the right size bag when they travel :
    a. **To hold all their belongings and allow room for gifts**
    b. To hold their belongings and that of their friends
    c. To hold enough cloths needed during the Hajj.
5. Oversize bag should not cause any problem :
    a. True
    b. **False**
    c. False if you do not pay for the extra weight
6. The name and address of the Hajji must be clearly indicated on all of his bags :
    a. To be identified by security personnel
    b. To be identified by the custom inspector
    c. **To be identified when it gets lost**
7. Locking the suitcase during the Hajj is :
    a. **To secure and safeguard contents**
    b. To prevent friends from seeing the contents
    c. To make it more difficult for custom inspectors to see contents
8. It is recommended that Jewellery are kept in a safe place :
    a. Because it is forbidden to bring into Saudi Arabia
    b. Because it is expensive to carry to the Hajj
    c. **To insure its security while performing Hajj**
9. Food items are not permitted to be carried to Hajj
    a. For fear it may spoil
    b. For fear it may be confiscated
    c. **Because of A and B above.**
10. Children and elderly must remain home safe and cared for :

a. Because they may not be allowed in the Hajj
b. **Because the Hajj journey is strenuous**
c. Because it is too expensive

11. It is not allowed to bring in Saudi Arabia over $5000 in cash :
    a. True
    b. **False**
    c. True if you do not declare it.
12. It is prohibited to bring in Saudi Arabia all forms of drugs and alcohol:
    a. **True**
    b. False
    c. True without special permission.
13. It is not recommended to purchase gifts before hajj:
    a. Because there will be a good sale after hajj.
    b. Because there will be a more variety after hajj.
    c. **So as not to be burden to carry them around.**
14. A Hajji needs only a small bag to take for Hajj :
    a. **Because it is light to carry and does not require big space**
    b. Because of the limited space provided in the bus
    c. Because it is less risky.
15. It is recommended to be part of a group in the Hajj :
    a. For the sake of the friendship
    b. **To feel safe and secure**
    c. To feel comfortable
16. When you shop for gift, look for the expensive ones :
    a. True
    b. **False**
    c. True if affordable
17. Travelling in a bus can be risky if :
    a. Passenger is seated
    b. **Passenger is standing up**
    c. Passenger fell asleep.
18. When a Hajji is preparing for the return trip to his home :
    a. He should visit his friends to tell them good bye.
    b. **He should make sure to take all of his belongings**

c. He should eat a good meal.

19. When you prepare for departure to the Hajj make sure to bring lots of clothes because of lack of availability of laundry facility.
    a. True
    b. **False**
    c. True if you do not make previous arrangement
20. When you get hungry during the hajj go to the nearest food stand.
    a. **False**
    b. True
    c. True if the food stand serves home country cooking.
21. There are no fake goods sold in the Holy country.
    a. True
    b. **False**
    c. Any goods bought in the Holy country are genuine
22. There is no need to take lots of clothes for the 5 days of Hajj because….
    a. The total number of days to be away from Makkah are three days.
    b. **Mina is close to Makkah, I can go there, should I need more clothes.**
    c. There is no space in the bus to carry more.
23. It is recommended not to take all of your belonging for the 5 days because ….
    a. It is not safe in Mina
    b. **It is a burden to carry**
    c. There is limited space in the bus.
24. The most important thing to do when you are assigned a tent for living in Mina is….
    a. Insure that it is comfortable.
    b. Insure it is not over crowded.
    c. **Insure it is safe and clean.**
25. Locking your luggage when you go out is not important.
    a. Because it is safe anywhere.
    b. Because I do not have any valuables to worry about.
    c. **It is a false statement.**

26. Most important thing to do once settled in Makkah is to ….
    a. Find where the drinking water, place to eat, and toilets are.
    b. Determine the direction of 'Qiblah'.
    c. **Be familiar with all the above.**
27. Most important thing to avoid during Hajj ….
    a. Exposing oneself to the sun.
    b. Food and water that does not appear clean.
    c. **All the above.**
28. The proper thing to do on the day of Arafat is to ….
    a. Go to the mountain of 'mercy'.
    b. Rest in your tent awaiting sunset.
    c. **Remain in your tent, read the Quraan and make Duaa.**
29. During Hajj you should not receive instructions from a stranger.
    a. **True**
    b. False
    c. True if the person is young.
30. Hajjis must not attempt to take their children to the Jamaraat.
    a. **Because it is too risky.**
    b. Because they may get burned by the sun.
    c. Because they may get tired of walking.
31. The purpose of spending part of the night of the 9th in Muzdalifah.
    a. To pray Maghrib and Isha.
    b. To collect pebbles.
    c. **To do all of the above.**

Section N

Some Laws

Circle the correct answer : 12 marks

1. The day of Wuqoof in Arafaat ends.
    a. **Sunset of the 9th**

b. Midnight of the 9th
   c. Morning of the 10th
2. Staying the night in Muzdalifah ends.
   a. Midnight of the 9th
   b. Afew hours after sunset
   c. Until Fajr prayer
3. Beginning of stoning of Jamaraat Al Aqaba.
   a. From dawn of slaughter (nahr) day
   b. From the sunset of the 9th
   c. From the noon of the 10th
4. The end of stoning Jamaraat Al Aqaba.
   a. Until sunset of the last 'tashreeq' day
   b. Until noon of the 10th
   c. Until dawn of the 10th
5. The beginning of stoning the three Jamaraat sites.
   a. From noon of any 'tashreeq' day
   b. From dawn of any 'tashreeq' day
   c. From sunset of any 'tashreeq' day
6. The last time of stoning the three Jamaraat is….
   a. Until noon of each 'tashreeq' day.
   b. Until the end of 'tashreeq' days, day or night
   c. Until the dawn of the next day.
7. Delegation in stoning is acceptable in an obligatory Hajj with a valid reason.
   a. True
   b. False
   c. Permitted even without an excuse according to some Islaamic Scholars
8. Hajj 'Al- Badal' is permitted ….
   a. Only in voluntary (Tatawa) Hajj
   b. Permitted in both voluntary and obligatory Hajj
   c. Permitted in obligatory Hajj with conditions.
9. Ifada 'Tawaaf' has an open time according to some Islaamic Scholars.
   a. True
   b. False
   c. True with conditions
10. Hajj tasks – stoning, slaughter, halq and Tawaaf may be completed in any approved order according to circumstances.
   a. True

b. False

c. It is true if the Hajji is ill.

11. Staying in Mina during Tashreeq nights is Sunnah according to some Islaamic Scholars.
    a. True
    b. False
    c. True if there is a compelling reason not be in Mina
12. Tawaaf e Wida is Sunnah according to some scholars.
    a. True
    b. False
    c. True if the person concerned is ill.

Section N

Women's Special Needs

Cross the correct answer : 12 marks

1. If a woman begins menstruation during Hajj ….
    a. She should stop and postpone her Hajj to the next year.
    b. She may continue all Manasik except the Tawaaf.
    c. She may continue all Manasik.
2. Pregnant women should have a medical examination before she goes for Hajj ….
    a. To determine the date of delivery of her baby.
    b. To determine her ability to undertake the Hajj journey.
    c. To assess the condition of the baby.
3. The most important thing a pregnant women needs in Hajj is ….
    a. Good meal
    b. Rest, good diet and plenty of water
    c. Sleep well and long.
4. Nursing mother's diet is critical during Hajj.
    a. She should eat lots of food
    b. She should not nurse her baby
    c. She should consume foods that promote milk.
5. Breast milk is more difficult to digest than formula/ cow milk.
    a. True

b. False
   c. True if the nursing mother is ill.
6. It is permissible for nursing mothers to use drugs for medication….
   a. But she should stop nursing her baby
   b. But she must nurse the baby before taking medication
   c. But she should consult a specialist physician.
7. The nursing mother should avoid smoking.
   a. So that the baby stays awake
   b. So that the nursing mother remains alert
   c. To prevent causing vomiting and diarrhoea for the nursing baby.
8. It is not recommended that children less than 12 years of age go for Hajj ….
   a. Because it is too expensive
   b. Because children are very prompt for infections and disease
   c. Because children may become a burden in the Hajj.
9. Infants less than 2 years of age are susceptible to infections diseases.
   a. True
   b. False
   c. True if infants did not receive childhood immunizations.
10. It is very risky to take children when you perform manasik.
   a. They may get lost
   b. They may get crushed by the crowd
   c. They may be subjected to all the above.
11. The proper dress to wear during Hajj should be.
   a. Very modern
   b. Represent your culture
   c. Full length, light weight, wide and light colour.
12. The proper shoes to wear during Hajj should be.
   a. Black colour
   b. Low heel
   c. High heel

****

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ANSWERS

Where is ?

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Section C
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Section L

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Section M
Common
Sense

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Section N
Some Laws

1.)	a
2.)	c
3.)	a
4.)	a
5.)	a
6.)	c
7.)	a
8.)	b
9.)	c
10.)	c
11.)	a
12.)	a

Section N
Women's
Special
Needs

1.)	b
2.)	b
3.)	b
4.)	c
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7.)	c
8.)	c
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10.)	c
11.)	c
12.)	b

THE SALAAT OF WOMEN

The Salaat of women is similar to that of men, apart from some variations in certain Shar'ie Directives that shall be outlined below. Women should study these Shar'ie Directives carefully and perform their Namaazes accordingly:-

1. At the time of "Takbeer -e- Tahreema", the woman should lift up her hands till the shoulders, in such a manner that they are in line with the shoulders.
2. At the time of "Takbeer -e- Tahreema", she should keep her hands underneath her veil, robe, etc.
3. After having executed the "Tahreema", she should now place her hands on the chest.
4. The manner of doing this is that the palm of the right hand should rest on the back of the left hand.
5. The fingers of each hand should be kept well pressed so as to touch one another.
6. When going to Ruku, she should bend just sufficient enough as to let the fingers reach the knees.
7. The hands should be placed on the knees with the knees with the fingers of each hand pressed close together.
8. Both arms should be well pressed against the sides of the body.
9. The ankles should be joined as to touch each other.
10. The knees should be drawn close to each other so that they too touch.
11. The Sajdah should be performed in such a manner that the knees are first placed on the ground.

12. Thereafter, the hands should be placed on the ground in a way that they will finally rest in line with the ears.
13. The fingers should be well pressed together.
14. The head should be placed between the two hands.
15. While in Sajdah, both the nose and forehead should touch the ground.
16. The fingers and toes should all be made to face the Qiblah.
17. The feet should be kept straight but pointing outward towards the right.
18. While in Sajdah, her body should be kept contracted so that the stomach is pressed well against the sides of the body.
19. Her elbows should be placed flat on the ground.
20. After the second Sajdah of the second Rakaat, she should sit in Qaidah in such a way that her posterior rests on the ground.
21. The right thigh should be placed on the left thigh.
22. Both feet should be pointing outward towards the right.
23. Both hands should be placed on the thighs with the fingers joined to one another. The tips of the fingers should be close to the knees but not holding the knees or hanging over them.
24. Like the man, the woman should also, when reading the "Kalimaa-e- Shahaadat" in Tashahud, close her tiny finger and the finger adjoining it (this is called "Aqd") and at the same time, form a circle with the thumb and middle finger and lift the index finger when reading the words "LAAILLAAHA" (this sign is to indicate the oneness of Allaah Ta'ala). Then the finger should be dropped when uttering "ILLALLAHU" However, the closing, and circling mode of the fingers should be retained until the end of the Qaidah.

5 DAYS OF HAJJ

LIST

- **SHOE** – Must be used to it
  Men's shoe must be Shariah compliant
- **BACKPACK –** Padded with thick strap –thin strap cuts
- **SIDE SMALL BAG -** Thick strap
- **HAJJI MATT -** To sit, pray on and sleep on – must be labelled
- **UMBRELLA –** Big one for Men, Small one for Ladies – must be labelled
- **MEDICATION –** Necessary ones only
- **KITAABS –** Necessary ones only
- **SHAWLS –** Light one to cover oneself whilst sleeping
- **SPRAY BOTTLE , FACE CLOTH**
- **BANK PACKETS –** For pebbles in Muzdalifah
- **PLASTIC WATER BOTTLE –** To fill water
- **LIGHT SNACKS –** Biscuits , dates, chevron, etc
- **TOILET ROLL/ TISSUE –** Non fragrance
- **FAN –** Hand fan (+_) 2 Saudi Riyaals from Arafaat
- **MUASSASSAH CARD & BAND**
- +_ **SR 50 –** in small bag
- **OPTIONAL**

Mini torch – for looking for pebbles
Sandals – for wudhu
¼ Bar sunlight soap – non fragrance
Sunglasses for men sun hat for women

- **WOMEN**

Long burka
Golfers cap for hijaab
Sanitary ware
Extra Underware

- **DON'T DO'S**

Don't take tin food
Don't take air- freshener since it is not allowed
Don't take towels, face cloth will do

- **MUST KNOW**

Ihraam laws
3 Faraaidh of Ghusl and 4 Faraaidh of Wudhu

- **THE LIGHTER THE EASIER**

Ziyaarat of Makkah Mukarramah

Here are some Ahadeeth concerning the virtues of Makkah Mukarramah:

1. Standing at a place called Harooza[1], Rasulullaah ρ addressed Makkah saying, "By Allaah! You are the best of all Allaah's lands and the most beloved. Had I not been forced to leave you, I would have never done so."[2]

2. Addressing Makkah, Rasulullaah ρ also said, "I love you more than any other city. Had my people not forced me to leave, I would never have taken up residence anywhere else."[3]

3. On another occasion, Rasulullaah ρ addressed Makkah saying, "O Makkah! I swear by Allaah that I am leaving you knowing that you are the most honourable and beloved city in Allaah's sight. If only your residents had never forced me to leave. I would never have to leave you."[4]

4. When the Muslims conquered Makkah, Rasulullaah ρ said, "Allaah had made this city sacred the day He created the heavens and the earth and it sanctity shall remain until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner). It is also forbidden to cut the grass that (naturally) grows here."[5]

   Hadhrat Ikrama says that not harming its animals even refers to removing an animal from the shade so that one may occupy its place.[6]

5. Rasulullaah ρ once said, "There is no city in which Dajjaal will be unable to enter besides Makkah and Madinah. Every street will be lined with angels standing in rows to protect them."[7]

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[1] This is a hillock where a marketplace was situated. It is located in front of the house of Hadhrat Ummu Haani رضي الله عنها close to Khiyaateen. The area has now been included in the extension of the Masjidul Haraam and there was a time when one of the doors was named after it. (Ibn Hishaam Vol.1 Pg.346 and Akhbaar Makkah Vol.4 Pg.206)
[2] Tirmidhi, Hadith 3925.
2 Tirmidhi, Hadith 3926.
[4] *Majma'uz Zawaa'id* (Vol.3 Pg.273).
[5] Muslim, Kitaabul Hajj – Hadith 1353.
[6] *Akhbaar Makkah* by Faakihi.
[7] Bukhaari, Fadhaa'il Madinah – Hadith 1881.

6. Rasulullaah ρ also said, "(On the Day of Qiyaamah) I shall be first to rise from my grave, followed by Abu Bakr and Umar. I shall then go to the people of Baqee and they will also rise with me. Thereafter, I shall wait for the people of Makkah. I will rise from between the two Harams."[8]

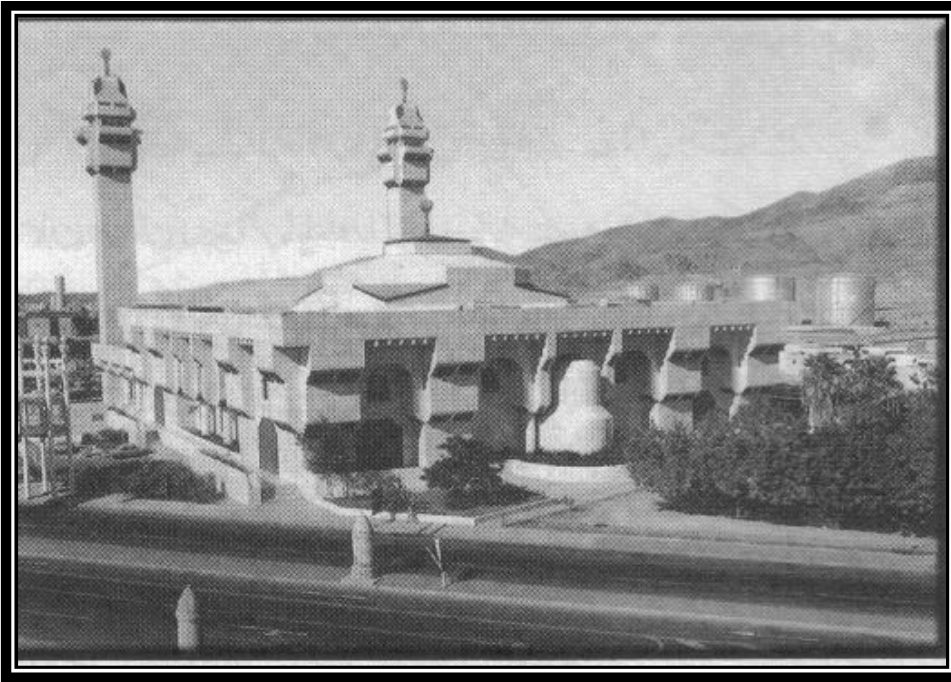
The total area of the Haram is approximately 550 km^2.[9]

Discussing the etiquette of the Haram, Hadhrat Mujaahid رحمه الله mentioned, "When you enter the Haram, never push anyone, never harm anyone and never crowd."[10]

Here follows a tabular representation of distances between the Masjidul Haraam and the various boundaries of the Haram:

Tan'eem (Masjid Aa'isha)	Nakhlah	Adhaatu Laban	Ji'irraanah	Hudaybiyyah	Arafaat
7.5 km	13 km	16 km	22 km	22 km	22 km

Masjid Aa'isha (the Masjid of Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها)

[8] Tirmidhi, Hadith 3692.
[9] *Az Zuhoorul Muqtatifah* Pg. 25, *Subulul Hudaa war Rashaad* (Vol.1 Pg.58), *Al Baladul Ameen* (Vol.1 Pgs.56-62). In this regard, it is worth studying the article of Dr. Abdul Malik, entitled *'Harame Makki awr un ki Hudood'*.
[10] *Akhbaar Makkah*, Hadith 1472.

Masjid Tan'eem (Masjid Aa'isha)

This Masjid is situated south of Makkah. It lies 7.5 km from Makkah on the road to Madinah and is the closest of all the boundary points. The Masjid is built on the spot where Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها entered into the state of Ihraam during the farewell Hajj. Hadhrat Jaabir τ reports that because Hadhrat Aa'isha رضي الله عنها was experiencing her menstrual cycle, Rasulullaah ρ instructed her to perform all the various rites of Hajj except for the Tawaaf. She then performed the Tawaaf after her cycle had ended. She then said, "O Rasulullaah ρ! While you have performed Hajj and Umrah, I have performed only Hajj." Rasulullaah ρ then instructed her brother Hadhrat Abdur Rahmaan bin Abu Bakr τ to take her to Tan'eem and it was from there that she performed her Umrah after her Hajj during the month of Dhul Hijjah.[11]

Allaama Ibn Jurayj رحمه الله says, "I saw Ataa رحمه الله point out the spot where Hadhrat Aa'isha رضي الله عنها entered the state of Ihraam. It was the same spot where Muhammad bin Ali Shaafi'ee erected a Masjid."[12]

Khaadimul Haramain King Fahd bin Abdul Azeez recently extended this Masjid, giving it a total area of 84500 m^2 together with its attachments. It was completed at an estimated cost of ten million Saudi Riyaals. The prayer area of the Masjid measures 6000 m^2 and can accommodate approximately fifteen thousand worshippers.

Approximately two hundred metres south of Masjid Tan'eem in an area falling under the *'hil'* (non-Haram area), the great Sahabi Hadhrat Khubayb bin Adi τ was martyred.

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[11] *Bukhaari, Kitaabul Hajj* – Hadith 1785.
[12] *Akhbaar Makkah* by Azraqi (Vol.2 Pg.209).

A small tower had been erected to denote the spot where Hadhrat Khubayb τ was martyred. Kurdi has illustrated the tower in his book and it stood intact until it was demolished in the year 1377 A.H.[13]

This was the first time that the Muslims had killed any Kaafir in battle, the first time that prisoners were taken and the first time that booty was earned.

Here follows a tabular representation of distances between Makkah Mukarramah and the various Miqaat:

Qarnul Manaazil	Dhaatu Irq	Yalamlam	Juhfah	Dhul Hulayfah
80 km	90 km	130 km	182 km	410 km

The Builders of the Kabah

Historical reports show that the Kabah had been rebuilt twelve times during various periods of history. While many reports cannot be relied on completely, there are also those that are proven from infallible sources. Here follows a list of the various builders of the Kabah:

1.	The angels	7.	Qusay bin Kilaab
2.	Hadhrat Aadam υ	8.	The Quraysh tribe
3.	Hadhrat Sheeth υ	9.	Hadhrat Abdullaah bin Zubayr τ - 65 A.H.
4.	Hadhrat Ibraheem υ and Hadhrat Ismaa'eel υ	10.	Hajjaaj bin Yusuf – 74 A.H.
5.	The Amaaliqah people	11.	The Turkish Sultaan Muraad – 1040 A.H.

[13] Ibn Hishaam (Vol.3 Pg.173-178). *Akhbaar Makkah* by Faakihi – Hadith 1763. *Tareekhul Qaweem* (Vol.5 Pg.154), *Ma'aalim Makkah Tareekhiyyah* Pg.325.

6.	The Jurhum tribe	12.	King Fahd bin Abdil Azeez – 1417 A.H.

The Kabah from the Time of Hadhrat Aadam υ to Hadhrat Ibraheem υ

Hadhrat Abdullaah bin Umar τ reports that when Allaah sent Hadhrat Aadam υ down to earth from Jannah, He said to him, "I am sending down with you a house around which Tawaaf will be made just as Tawaaf is made around My throne and around which salaah will be performed just as salaah is performed around My throne." When the floods came during the period of Hadhrat Nooh υ, the house was raised to the heavens. Although they were unaware of the precise location where the house had been, all the Ambiyaa عليهم السلام performed Hajj until Allaah identified the place to Hadhrat Ibraheem τ. He then constructed the Kabah using rocks from five mountains. These mountains were Hira, Thubayr, Labnaan, Toor[14] and Jabalul Khayr. So one should derive as much benefit from this house as one possibly can.[15]

[14] Thubayr is a mountain situated between Makkah and Mina. It is opposite Hira and extends to the end of Mina (*Taareekhul Qaweem* Vol.2 Pg.399). Labnaan is actually a pair of mountains close to Makkah (*Ma'aalim Makkah* Pg.235). 'Toor Seenaa' is a mountain in the eastern desert of Egypt.

[15] Reported from reliable sources, as confirmed by Haythami in *Majma'uz Zawaa'id* (Vol.3 Pg.288).

The Kabah as Hadhrat Ibraheem υ may have built it

This verse tells us that Hadhrat Ibraheem τ made this du'aa when he had left his son Hadhrat Ismaa'eel υ with his mother in a barren valley. His words "close to Your sacred house" makes it clear that the Baytullaah was in existence before Hadhrat Ibraheem τ. Whereas the building had been destroyed, the foundation still stood so firm Hadhrat Ibraheem τ was able to build upon it thousands of years later.

The construction of Kabah that took place after Hadhrat Ibraheem τ was also done upon the pre-existing foundation. Hadhrat Yazeed bin Haaroon رحمه الله says, "I was present when Hadhrat Abdullaah bin Zubayr τ brought down the Kabah to reconstruct it in a manner that the Hateem was included within its walls. I then saw the foundation which consisted of rocks that jutted out like camel humps."[16]

This narration also makes it clear that when Hadhrat Abdullaah bin Zubayr τ reconstructed the Kabah, he did so upon the original foundation without disturbing it. The strength of this foundation can be substantiated by research done in 1417 A.H. when diggings were done to a depth of 1.4
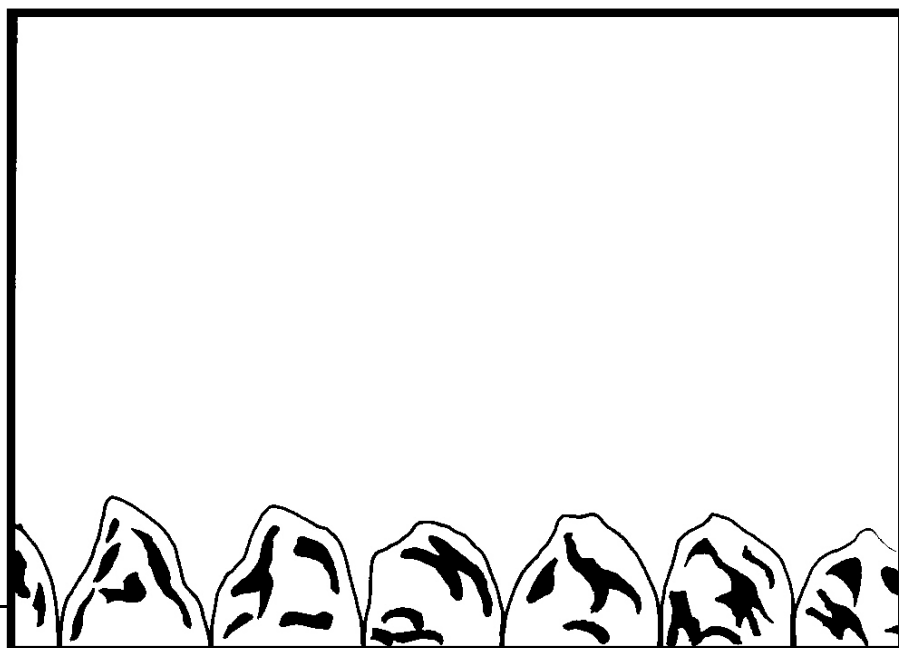
Diagram of the Kabah's foundation showing rocks resembling camel humps

16 Bukhaari - Hadith 1586.

metres. It was found that the rocks forming the Kabah's foundation were firmly attached to each other without any cement. They were also found to resemble camel humps and their structure made it clear that it would ably support any further construction work without any modifications.[17]

The Construction of the Quraysh

It was eighteen years before the Hijrah that the Quraysh decided to rebuild the Kabah. They resolved that they would use only pure and lawful money for the construction work. No funds procured through looting, usury or subversion were to be used. Despite their various acts of Shirk and other shameful acts, their resolve to use only pure wealth for the construction of Allaah's house showed that their innate nature was still upright. This incident also shows how Allaah ensured that no ill gotten funds were used for building His beloved house. It was therefore because of this condition that their budget was soon exhausted. For this reason, an area of approximately three metres could not be included within the walls. They demarcated this area by building the low wall called the Hateem.

Besides this alteration, the Quraysh also made other modifications to the original plan. These include:

- Raising the doors high above the Mataaf that none could enter the Kabah at will. Only those people whom the Quraysh allowed could do so.
- They sealed off a second door that was located on the opposite wall of the Kabah.
- Whereas there was no roof on the Kabah, the Quraysh added a roof because many treasures had been stolen from the Kabah.
- They added a water outlet from the roof of the Kabah that led down to the Hateem area. It is commonly known as the *"Mizaab Rahmah"* ('the water outlet of mercy').
- They raised the Kabah to a height of approximately 8.64 m whereas it had previously been only 4.32 m high.

The crown jewel of this construction was that the master of all Arabs and non-Arabs Rasulullaah ρ himself participated in the construction work. He

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[17] *Durarul Jaami Thameen* Pgs. 78,82.

carried the stones himself and had the honour of placing the Hajar Aswad in place.[18]

Putting the Hajar Aswad in place

When the construction of the Kabah reached the point where the Hajar Aswad was to be put in place, the Quraysh fell into a dispute because each family wanted the honour for themselves. The dispute became so heated that swords were drawn and a fight was about to break out. It was then that an elderly member of Quraysh called Abu Umayyah Makhzoomi got up and proposed that whoever is the first to walk through the Banu Shaybah[19] gate the next morning would be allowed to settle the dispute. They all agreed on this. However, Allaah had already decided that the honour of putting the Hajar Aswad in place should be reserved for His Nabi ρ. Therefore, the first to enter through the gate next morning was none other than Rasulullaah ρ. Seeing him enter, everyone said in one voice, "Here is Ameen (the trustworthy). We shall be happy with whatever he decides."

After they had briefed him about the situation, Rasulullaah ρ asked for a sheet to be brought. He then placed the Hajar Aswad in the centre of the sheet and told the leader of each family to hold the edge of the sheet. When they did so, he told them to then carry the sheet to the place where the Hajar Aswad was to be placed. When they had taken it to its place, Rasulullaah ρ himself picked it up and put it in place. The people were satisfied with this wise decision[20], which averted much trouble. At the time, none knew that the mediator in that particular case would soon be the just guide of mankind. This incident served as an introduction to Rasulullaah ρ's guidance of the Ummah.

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[18] Bukhaari – Hadith 1582, *Fat'hul Baari* (Vol.3 Pg.441), *Ibn Hishaam* (Vol.1 Pg.192) and *Akhbaar Makkah* by Faakihi (Vol.5 Pg.226).

[19] The Banu Shaybah gate was originally the path that the Quraysh took to the Masjidul Haraam because it lay in the direction of their residences. When a gate to the Masjidul Haraam was opened at the home of Shaybah bin Uthmaan, who lived right beside the Masjidul Haraam, the gate was subsequently called the Banu Shaybah gate. When the Masjidul Haraam was extended during the period of the Khalifah Mahdi, this gate was included in the Mataaf but its location was marked. This marking was in existence until recently near the Maqaam Ibraheem but has since been demolished when the Mataaf was extended by the Saudi government. However, in commemoration of the gate, Gate 26 between Safa and Marwa has been called "Baab Banu Shaybah" (the Banu Shaybah Gate).

[20] *Majma'uz Zawaa'id* (Vol.3 Pg.289-292), Ibn Hishaam (Vol.1 Pg.1195) and Taareekhul Qaweem (Vol.4 Pg.389,422).

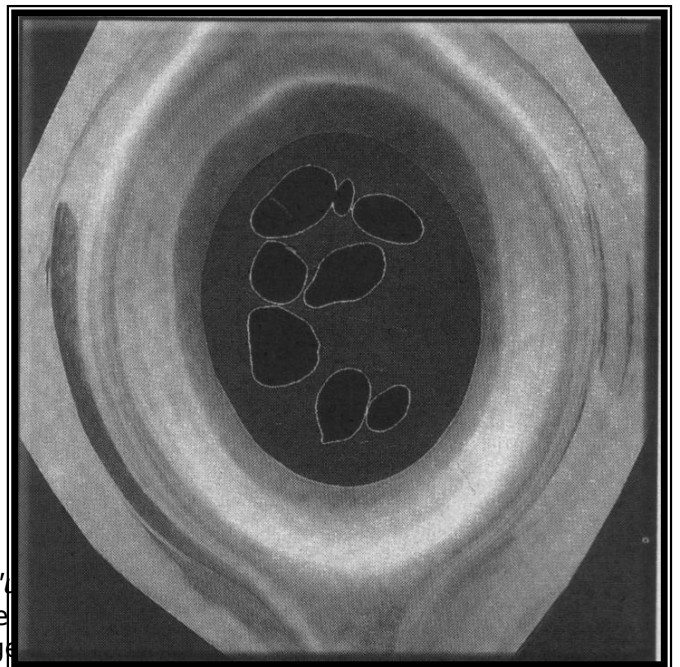
Renovation to the Kabah by the Saudi Regime

A period of 375 years had passed since the Turkish Sultan Muraad renovated the Kabah and renovations were necessary when Khaadimul Haramain King Fahd bin Abdul Azeez gave the instruction for renovations to be started. The work was therefore started in 1417 A.H. and completed six months later. The foundation was strengthened, the outer walls were smoothed, the old mortar was replaced with new mortar, both roof and ceiling were reconstructed and all three pillars were also reconstructed with new wood. The Bin Laden Construction Company had the honour of completing the work.[21]

The height of the Kabah and the width of each wall are as follows:

Height of Kabah	Width of wall adjoining the Multazam	Width of wall adjacent to the Hateem	Width of wall between the Hateem and Rukn Yamaani	Width of wall between Rukn Yamaani and Hajar Aswad
14 m	**12.84 m**	**11.28 m**	**12.11 m**	**11.52 m**

The Hajar Aswad

This stone is situated on the southern part of the Kabah and lies 1.1 m above the ground. Its dimensions are 25 cm by 17 cm. Whereas the Hajar Aswad was a complete stone, only parts of the stone are affixed to the wall of the Kabah because it was broken during the Quraamata[22] and other incidents. It now consists of eight pieces of varying sizes, with the largest being the size of a date. The pieces were affixed to a large stone and then encased in a silver

The Eight Pieces of the Hajar Aswad Highlighted

[21] *Al Kabatul Mu'adhama* (Pg.136,156) and *Jaami'*...

[22] The Quraamata were a sect belonging to the ... Taahir Qarmati. In the year 319 A.H. they manag... and took it to Ihsaa. It stayed there for twenty years until it was restored to its present location in the year 339 A.H. Refer to *Al Milal w*... (Vol.1 Pg.193).

frame. It is Masnoon to kiss the pieces of the original Hajar Aswad and not the larger stone to which the pieces have been attached nor the silver frame. This larger stone and the silver frame had been refurbished in the year 1422 A.H.

The Silver Frame

The Hajar Aswad is set in a silver frame. Hadhrat Abdullaah bin Zubayr τ was the first to have this made and it was replaced by later Khalifahs as the need arose. It was in 1375 A.H. (1955) that King Sa'ud bin Abdil Azeez had a new one made[23]. This was since refurbished by King Fahd in 1422 A.H.

The Multazam

The area between the Hajar Aswad and the door of the Kabah is called the Multazam. It is an area of approximately two metres.

The Hateem

The Hateem is that crescent-shaped area immediately adjacent to the Kabah. It is also called "Hijr Ismaa'eel" because that was the place where Hadhrat Ibraheem υ had constructed a shelter for Hadhrat Ismaa'eel υ and his mother. Whereas this area was outside the Kabah, three metres of the area are definitely part of the Kabah since it was separated from the Kabah during the construction of the Quraysh. During that time, this portion was included in the Hijr Ismaa'eel and now forms part of the crescent. In short, neither is all of the Hateem included in the Kabah nor is all of the Hateem excluded from the Kabah.

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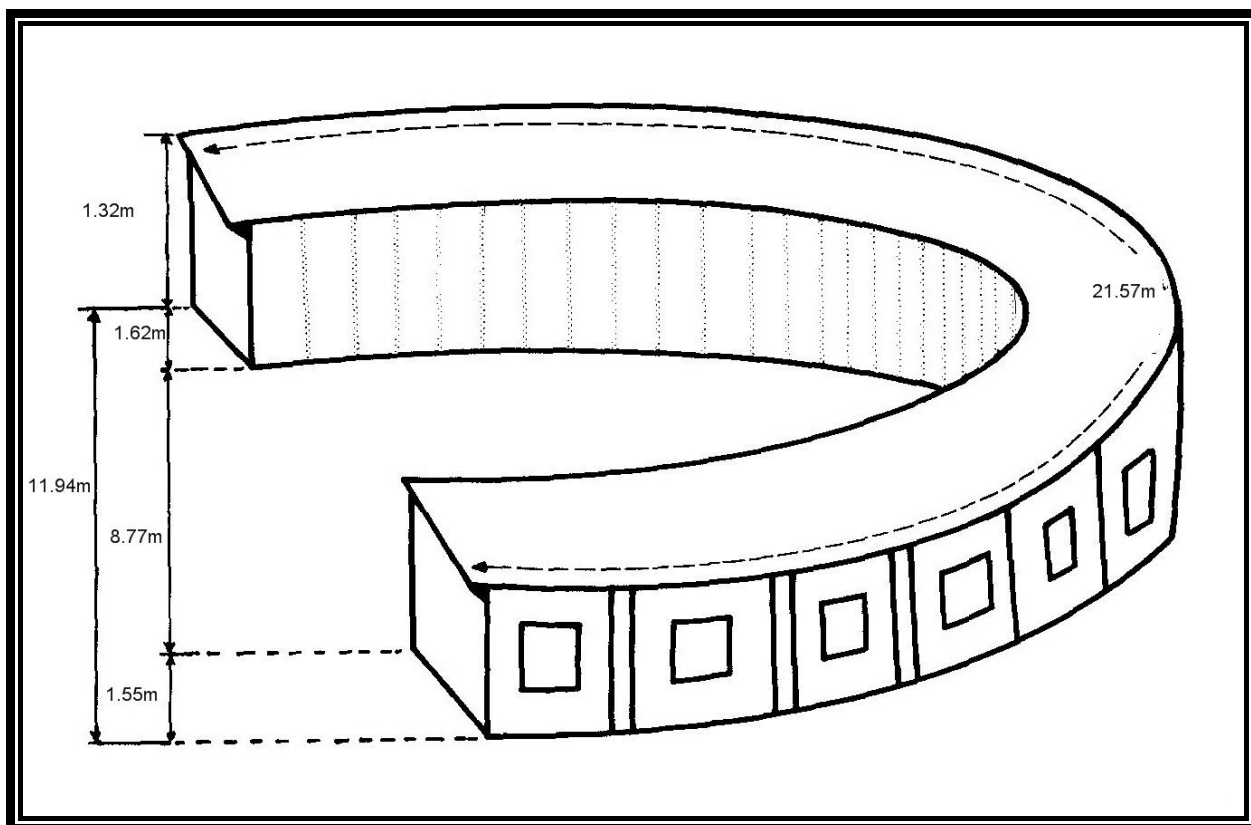
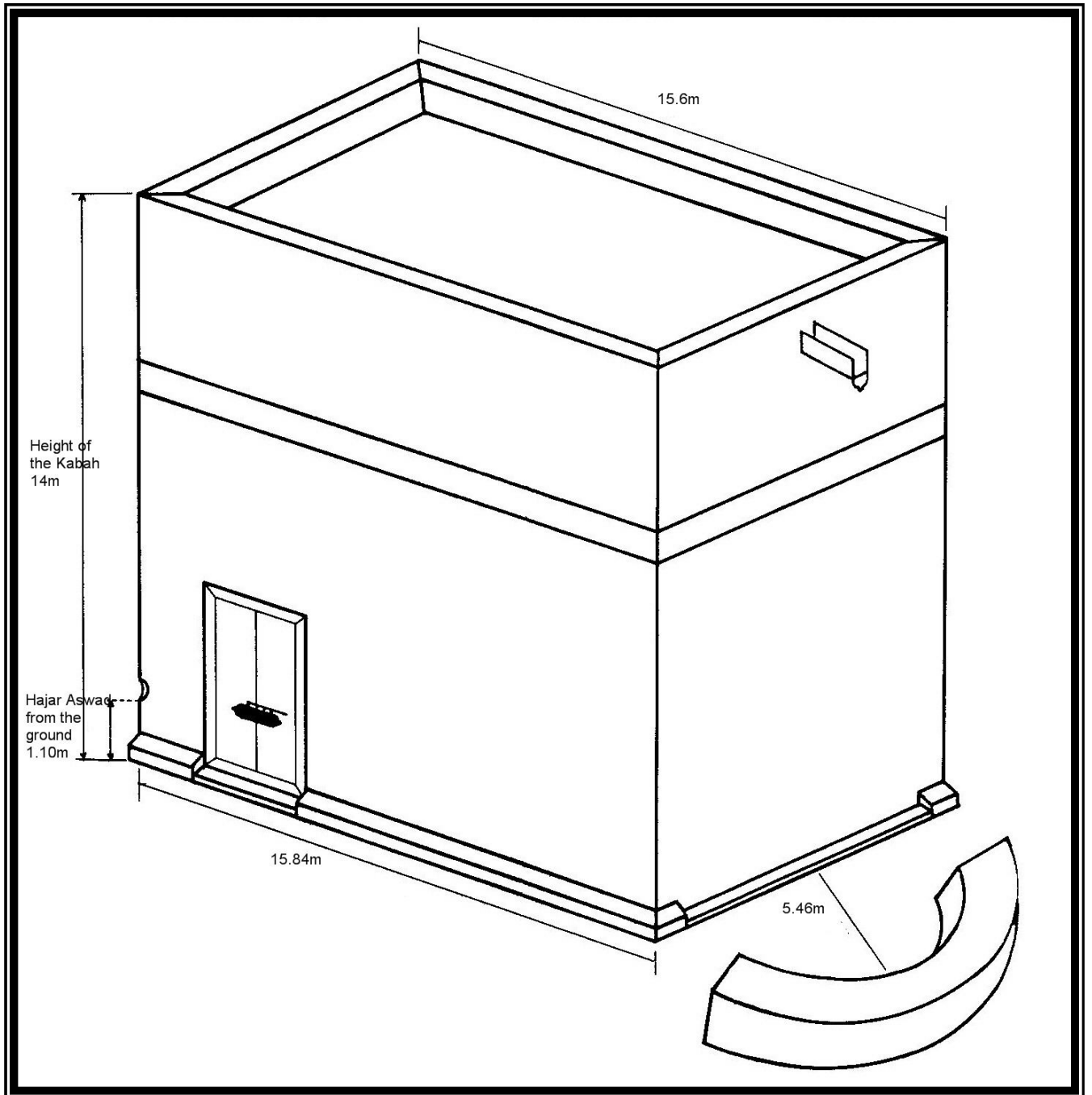
[23] *Akhbaar Makkah* by Faakihi (Vol.1 Pg.135), *Taareekhul Qaweem* (Vol.3 Pg.329) and *Al Kabatul Mu'adhama* (Pg.116)

Sketch of the Hateem and its dimensions

In the year 65 A.H., Hadhrat Abdullaah bin Zubayr τ had the Kabah constructed according to this wish of Rasulullaah ρ.

All these narrations make it evident that an area of approximately three metres of the Hateem actually falls within the Kabah. The rest of the Hateem fall outside the wall of the Kabah. It is however clear that Tawaaf is performed outside the complete area of the Hateem.

A sketch of the Kabah as constructed by
Hadhrat Abdullaah bin Zubayr τ

The design of Hajjaaj bin Yusuf therefore remained and no changes have thusfar been made to it.

Here is a table with some additional information:

Height of Hateem wall	Thick-ness of Hateem wall	Straight line distance between one entrance of the Hateem wall to the other	Distance between the wall of the Kabah and the Hateem	Portion of the Kabah that falls within the Hateem	Width of the Hateem's entrance on the side of the Multa-zam	Width of the Hateem's entrance on the side of the Rukn Yamaani	Circum-ference of the Hateem wall from end to end
1.32m	1.55m	8.77m	8.46m	3m	2.29m	2.23m	21.57m

Rukn Yamaani

This corner of the Kabah is called the Rukn Yamaani because it is situated on that side of the Kabah which faces the land of Yemen. The Rukn Yamaani is on the wall opposite to that of the Hajar Aswad.

Hadhrat Abdullaah bin Umar τ reports that he heard Rasulullaah ρ say that Islilaam of the Hajar Aswad and the Rukn Yamaani atones for sins.

Hadhrat Mujaahid رحمه الله says, "Du'aas made while placing the hand on the Rukn Yamaani are accepted."[24]

It was the practice of Rasulullaah ρ that when he passed between the Rukn Yamaani and the Hajar Aswad, he recited the following du'aa:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O our Rabb, grant us *(all that which is)* **good in this world,** *(all that which is)* **good in the Aakhirah and save us from the punishment of the fire** *(of Jahannam)***."** {Surah Baqara, verse 201}

Shaadh Rawaan

This is the bottom of the Kabah walls that jut out from the rest of the wall at the Mataaf. The corresponding area within the Hateem where people cling on to the Kabah and make du'aa is not regarded as the Shaadh Rawaan but forms part of the Kabah.

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[24] *Akhbaar Makkah* by Faakihi – Hadith 153.

The Shaadh Rawaan is coated with very durable marble of the highest quality and the brass rings fixed to it number 55 (43+12).

The Roof of the Kabah

The Kabah remained without a roof for a long period of time. It was the Quraysh who first built a roof. The Kabah presently has both a roof and a ceiling with the floor made of solid white marble. The roof has an opening measuring 1.27m x 1.4m that remains covered with a skylight made of tempered glass. This allows natural light to enter. This skylight is removed when the Kabah is washed and when the Ghilaaf is changed. On these occasions, the opening in the roof and the staircase are used to gain access to and from the roof.[25] It should be noted that in 1397 A.H. the old wooden staircase was replaced by a circular aluminium staircase with fifty stairs.

Had your people not been recently removed from ignorance and had I not feared that they would be averse to change, I would have included the Hateem within the Kabah and brought the door level with the ground."[26]

Another narration states that Rasulullaah ρ said, "I would have brought the door level with the ground and made two doors, one on the east and another on the west so that the building could stand as it did on the foundations of Ibraheem υ."[27]

The Key of the Kabah

When the Muslims conquered Makkah in the year 8 A.H., Rasulullaah ρ took the key from Hadhrat Uthmaan bin Talha τ, opened the door and then went in. When Rasulullaah ρ came out, he announced[28], "All ill-gotten wealth and unlawfully spilt blood from the Period of Ignorance are now trampled beneath my feet. However, providing water for the people performing Hajj and rendering service to the Kabah shall be preserved." Thereafter, Rasulullaah ρ recited the following verse:

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[25] *Taareekhul Qaweem* (Vol.3 Pg.40, Vol.4 Pg.145) and *Taareekhul Kabatil Mu'adhamah* (Pg.52).
[26] Bukhaari – Hadith 1584.
[27] Bukhaari – Hadith 1586.
[28] *Tafseer* of Ibn Katheer (Vol.2 Pg.299) and *Taareekul Kabah* (Pg.301).

إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا

Verily Allaah instructs you to ***(amicably)*** return trusts to their rightful owners… **{Surah Nisaa, verse 58}**

Rasulullaah ρ then handed the key back to Hadhrat Uthmaan bin Talha τ saying, "Take this key. O progeny of Uthmaan! This shall now remain amongst your descendants forever and none but a tyrant shall take it away from you."[29]

The length of the key is 40cm. It is kept in a silken bag that has pure gold decorations. It is also changed every year and prepared in the same factory that makes the Ghilaaf. One side of the bag bears an inscription of the verse:

إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا

while the other side has the inscription:

أمر بصنعه خادم الحرمين الشريفين فهد بن عبد العزيز آل سعود حفظه الله

"The Custodian of the two honourable Haramains King Fahd bin Abdul Azeez of the family of Saud (May Allaah protect him) has commissioned the making of this."[30]

Here are a few facts about the Ghilaaf:

Height of the Ghilaaf	Amount of Silk used	Width of the Ghilaaf on the side of the door	Width of the Ghilaaf between the Hajar Aswad and Rukn Yamaani	Width of the Ghilaaf on the Hateem side	Width of the Ghilaaf between the Rukn Yamaani and Rukn Shaami	Total area of the Ghilaaf
14m	670kg	11.68m	10.18m	9.90m	12.4m	658m²

The Mataaf

[29] *Majma'uz Zawaa'id* (Vol.3 Pg.285)
[30] *Masna Kiswah Kabah* (Pg.48).

The Mataaf refers to the open area immediately around the Kabah where Tawaaf takes place. With reference to it, Allaah says:

وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُود

We commanded Ibraheem υ and Ismaa'eel υ *(saying)*, **"Clean** *(remove idols from)* **My house** *(the Kabah)* **for those who perform Tawaaf, those who stay in it, those who bow** *(in Ruku)* **and those who prostrate** *(referring to those who perform salaah there)*.**"** {Surah Baqarah, verse 125}

Throughout the passage of time, the Masjidul Haraam has always remained open. Addressing his tribe the Banu Abd Manaaf, Rasulullaah ρ said, "O children of Abd Manaaf! If you gain authority after me, then whether night or day, you should never prevent people from performing Tawaaf."[31]

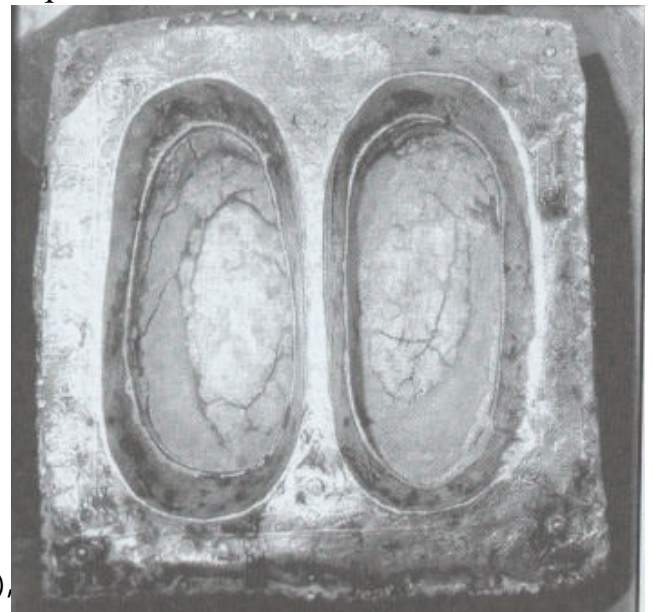
The Etiquette of Tawaaf

Rasulullaah ρ said, "Tawaaf around the Kabah is like salaah except that you may speak. So whoever speaks during Tawaaf should ensure that he speaks what is good."[32]

The Maqaam Ibraheem υ

The place where the feet of a standing person fall is referred to as 'Maqaam' in Arabic. The Maqaam Ibraheem υ therefore refers to the blessed stone that Hadhrat Ismaa'eel υ brought for his father Hadhrat Ibraheem υ to stand on when building up the walls of the Kabah. Thereafter, as Hadhrat Ismaa'eel υ continued passing stones on and as Hadhrat Ibraheem υ continued laying them in place, the Maqaam Ibraheem υ continued going higher and higher as the walls rose.[33]

Being the descendent of Hadhrat Ibraheem υ, the footprints of Rasulullaah

The Footprints of Hadhrat Ibraheem υ on the Maqaam Ibraaheem

31 *Majma'uz Zawaa'id* (Vol.3 Pg.273).
32 Tirmidhi – Hadith 96.
33 *Jaami Lateef* Pg.20, *Shifaa'ul Ghiraam* (Vol.1 Pg.202).

ρ closely matched those of his forefather. Hadhrat Juhm bin Hudhayfah τ was a Sahabi who was present when the Quraysh rebuilt the Kabah as well as when Hadhrat Abdullaah bin Zubayr τ rebuilt it. He says that the blessed footprints of Rasulullaah ρ very closely matches those of Hadhrat Ibraheem υ. Rasulullaah ρ also mentioned, "From all the children of Ibraheem υ, it is I who resembles him the most."[34]

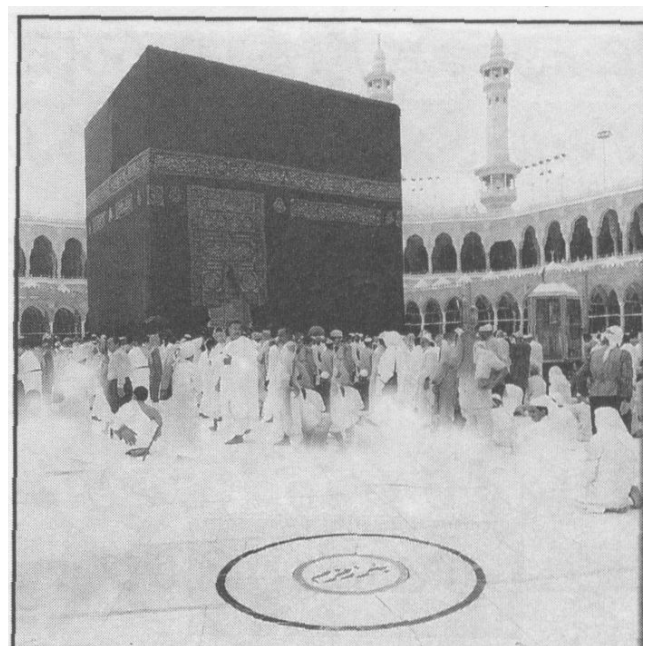
Taahir Kurdi (passed away 1400 A.H.) says that the depth of one of the footprints is 10cm while the other is 9cm. the imprints of the toes are however not visible because the Maqaam was exposed to the elements and to the touches of countless people over the centuries. The length of each foot is22cm and their width is 11cm. This tells us that the height of Hadhrat Ibraheem υ equalled that of an exceptionally tall man of our times.

Below are the distances between the Maqaam Ibraheem υ and the Hajar Aswad, the Rukn Iraaqi, the Shaadh Rawaan and the Zamzam well.

Distance between the Maqaam Ibraheem υ and the Hajar Aswad	Distance between the Maqaam Ibraheem υ and the Rukn Iraaqi	Distance between the Maqaam Ibraheem υ and the Shaadh Rawaan	Distance between the Maqaam Ibraheem υ and the Zamzam well
14.5m	14m	13.25m	12.5m

Some Important Facts About Zamzam

This blessed well is located 21 metres from the Kabah. New research has revealed that water gushes from several springs around the well, delivering 11 to 18.5 litres of water per second. This amounts to a minimum yield of 660 litres per minute (11x60) and 39600 litres per hour (660x60). The mouth of one of these springs opens in the direction of the Hajar Aswad. It is 75cm long and 30cm high and this spring delivers the most water. The mouth of another opens in front of the place from where the Adhaan is called out. This one is 70cm long and

Location of Zamzam well from the Mataaf

[34] Bukhaari – Hadith 3437.

30cm high. Besides these, there are several other smaller springs in the direction of Safa and Marwah.
Here are some additional facts to note:

Mouth Of The Well Beneath The Mataaf	Total Depth Of Well From The Mouth	Surface of Water below the Mouth	Distance of springs from the Mouth	Distance of springs from the Bottom of the well	Circum-ference of the well
1.56m	30	4m	13m	17m	1.46m to 2.66m

Despite extensive use, the water has not diminished and is still flowing after approximately five thousand years. It can well be stated that this is the oldest well on earth.[35]

Marwah and the Mas'aa

Mount Safa

This is a little hill from which one of the important rites of Hajj and Umrah is begun. It is located south-east of the Kabah at a distance of 130m and is covered by a domed roof. The Qur'aan makes mention of this hill in the verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّه

Verily Safa and Marwah are among the landmarks *(distinctive signs)* **of** *(the Deen of)* **Allaah.** {Surah Baqarah, verse 158}

[1] Abu Sufyaan τ's house was situated at the beginning of the Mudda'aa road close to Marwah and for a long period of time is remained a famous landmark. However, in the year 1082 A.H. (1671), it was incorporated into the Al Qubaan hospital. It was later demolished in the year 1385 A.H. (1965) when the Haram was expanded. [*Akhbaar Makkah* by Faakihi, *Mir'aatul Haramain* (Vol.1 Pg.1181) and *Taareekhul Qaweem* (Vol.2 Pg.82)]

[35] For more details, see the book, "The virtues of Zamzam Water".

Mount Marwah

Marwah is also a little hill which derives its name from its rock which is whitish and extremely hard. It is located approximately 300m from the Rukn Shaami in an easterly direction. The Sa'ee ends here. It is also graced by mention in the Qur'aan where Allaah states:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّه

Verily Safa and Marwah are among the landmarks *(distinctive signs)* **of** *(the Deen of)* **Allaah.** {Surah Baqarah, verse 158}

The Mas'aa

The strip of ground between Safa and Marwah is referred to as the Mas'aa (literally meaning 'the place where the Sa'ee is carried out').

All the while she was keeping an eye on her son but when she passed through the valley between Safa and Marwah, he was hidden from her view. For this reason, she ran through this part so that she could again see him as she rose to the hills. (In emulation of this, people walk where she walked and run where she ran. The area where she ran has been demarcated by green markings so that people know where to run).

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ would walk fast by the area where the ground dipped[36]. This area is nowadays marked by green lights and green markings on the wall.

The Mas'aa measures 394.5m from the wall behind Safa up to the wall behind Marwah and its width is 20m. The total area that one floor of the Mas'aa covers is therefore 7890m^2 (20mx394.5). The combined area of two Mas'aa floors is 15780 m^2. While the height of the first floor is 11.75m, the height of the other is 8.5m. There are both escalators as well as lifts joining the two floors. While the escalators are situated outside the Safa Door, the lifts are on the inside of the same door.

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[36] This area was known as *"Batn Sayl"* because water flowed here. It was later levelled and green lights were erected to mark the area. The house of Hadhrat Abbaas bin Abdul Muttalib was situated next to this area and was maintained and renovated through the times. It was eventually demolished in 1376 A.H. when the Mas'aa needed expansion. [*Akhbaar Makkah* by Faakihi (Vol.3 Pg.127), Az *Zuhoor Muqtatifah* P.100 and *Taareekhul Qaweem* (Vol.2 Pg.78)]

By counting all these doors, the number exceeds 112.
The Masjidul Haraam boasts nine Minaarahs.

Escalators

During the reign of Khaadimul Haramain, seven escalators were installed to make access to and from the upper stories of the Haram easy.

Every escalator can transport fifteen hundred people in an hour.

Air conditioning Plant

The plant is housed in a six story building and is located 600 metres from the Haram on the Ajyaad Road.

Mina

The word Mina means 'to flow'. It is so named because it is here that the blood of sacrificial animals flow during the days of Eidul Adhaa. Some scholars maintain that the Arabs usually name a place Mina when it is a venue for large gatherings. This place therefore deserves the name because large crowds gather here during the days of Hajj. Mina is situated between Makkah and Muzdalifah, seven kilometres east of the Masjidul Haraam. Using the tunnels, it is a mere four kilometres away.

Mina is a place of gathering, falls within the perimeters of the Haram, is the site where Hadhrat Ibraheem υ pelted the Shaytaan and where a ram was sent from Jannah to be sacrificed in place of Hadhrat Ismaa'eel υ. Emulating the practice of Hadhrat Ibraheem υ, Rasulullaah ρ also pelted stones at three places and sacrificed an animal. This is now practiced by all the people performing Hajj when they pelt the Jamaraat and slaughter an animal.

The Masjidul Khayf is located in Mina. This Masjid marks a historic place where Rasulullaah ρ as well as many other Ambiyaa عليهم السلام performed salaah. Also in Mina is a mountain beside which the Ansaar of Madinah pledged their allegiance to Rasulullaah ρ when they took the Pledge of Aqabah. It was a result of this pledge that Islaam spread in Madinah and

because of which Rasulullaah ρ migrated there. It was in Mina that Surah Nasr and Surah Mursalaat were revealed and where Rasulullaah ρ spent several nights during the farewell Hajj. After sacrificing his animals in Mina, Rasulullaah ρ said, "This is where I have slaughtered my animals but slaughtering can be carried out throughout Mina. You should therefore slaughter your animals at your tents."[37]

Masjidul Khayf

This Masjid is located at the foot of a mountain in the south of Mina, close to the smallest Jamaraat. It was at this spot where Rasulullaah ρ and numerous other Ambiyaa عليهم السلام before him performed salaah. Hadhrat Yazeed bin Aswad τ says that when he performed Hajj with Rasulullaah ρ, it was at the Masjidul Khayf that he performed the Fajr salaah with Rasulullaah ρ.[38]

It was at the site of this Masjid that Muslim Khulafaa and leaders stayed.

The Cave of Mursalaat

This cave derives its name from the fact that Rasulullaah ρ was here when Surah Mursalaat was revealed. Hadhrat Abdullaah bin Mas'ood τ reports, "We were with Rasulullaah ρ in a cave in Mina when Surah Mursalaat was revealed to him. When Rasulullaah ρ recited the Surah, I listened and memorised it as it left his lips."[39]

Allaama Faasi (passed away in 832 A.H.) says that this cave is famous from past times. It is located behind the Masjidul Khayf on that side of a mountain that faces towards Yemen.[40] Modern historians say that the cave of Mursalaat is famously located on the mountain immediately beside the Masjidul Khayf. It lies higher up the mountain in a southerly direction.[41]

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[37] Ibn Hishaam (Vol.1 Pg.431, 440), *Akhbaar Makkah* by Faakihi (Vol.4 Pg.246), Fat'hul Baari (Vol.8 Pg.734), Muslim – Hadith 1218, Fat'hul Qadeer (Vol.5 Pg.508) and Bukhaari – Hadith 1830.
[38] Tirmidhi – Hadith 219.
[39] Bukhaari – Hadith 1830.
[40] *Shifaa'ul Ghiraam* (Vol.1 Pg.283), *Al Arjul Miski* Pg.75.
[41] *Ma'aalim Makkah Taareekhiyyah* Pg.276.

The Jamaraat

Jamaraat is the plural of Jamarah, which means 'a small pebble'. There are three Jamaraat located here, the first one being referred to as the small Jamarah, the second one referred to as the middle Jamarah and the third referred to as the big Jamarah. The term *Rami Jamaraat* refers to throwing pebbles at these Jamaraat.[42]

During his farewell Hajj, Rasulullaah ρ was standing between the Jamaraat on the 10th of Dhul Hijjah when he asked, "O people! What day is this?" The Sahabah ψ replied, "It is a sacred day." "Which city is this?" Rasulullaah ρ asked further. "It is a sacred city," came the reply. When Rasulullaah ρ then asked which month it was, they replied, "It is a sacred month." Rasulullaah ρ then said, "Your blood, your wealth, your honour and your lives are just as sacred to each other as this day, this city (Makkah) and this month." Rasulullaah ρ repeated this statement and then pointed towards the heavens saying, "O Allaah! Have I not conveyed the message? O Allaah! Have I not conveyed the message?" Rasulullaah ρ then addressed the people saying, "Those present here should pass on the message to those who are not here. You people should never turn away from the Deen after me and start killing each other."[43]

The Stone Pillars

Each of the three Jamaraat are stone pillars with a low circular wall around them.

It is worth noting that the large Jamarah has only a semi-circular wall

A view of the a Jamarah from the ground floor

[42] *Qaamoosul Muheet.*
[43] Bukhaari – Hadith 1739 and 1742.

around it because it was located against a hill and pelting could be done from only one side. When the hill was demolished to make way for a road, the wall was left as is so that pelting could take place as it always had been. Those with an interest in historical facts should note that the height of the hill that was flattened for the construction of the road was a hundred metres high.
For the convenience of the ever-increasing number of Hujjaaj, a bridge was built over the Jamaraat in the year 1383 A.H. from which pelting can also be done. In the interests of the Hujjaaj, this bridge has been widened several times in both directions. It should also be noted that the distance between the last and middle Jamaraat is 247m, while the distance between the first and second is 200m.

Waadi Muhassar

The Jamaraat Bridge in Mina

It was at a place between Mina and Muzdalifah where Allaah destroyed Abraha and his army of elephants. This incident is mentioned in the Surah Feel. It is Sunnah for Hujjaaj to walk briskly pass this area as Rasulullaah ρ did. The Hadith is reported by Hadhrat Jaabir τ which states that Rasulullaah ρ walked briskly by Waadi Muhassar.[44] Explaining the reason for this, Allaama Ibn Qayyim رحمه الله says that it was the habit of Rasulullaah ρ to briskly pass by any area where Allaah's punishment had come. Another reason is that this was the area where the Arabs used to gather during the Period of Ignorance to laud the achievements of their forefathers. The Shari'ah therefore wishes to oppose the practices of ignorance by hastening pass the area.[45]

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[44] Muslim – Hadith 1218.
[45] *Zaadul Ma'aad* (Vol.1 Pg.274).

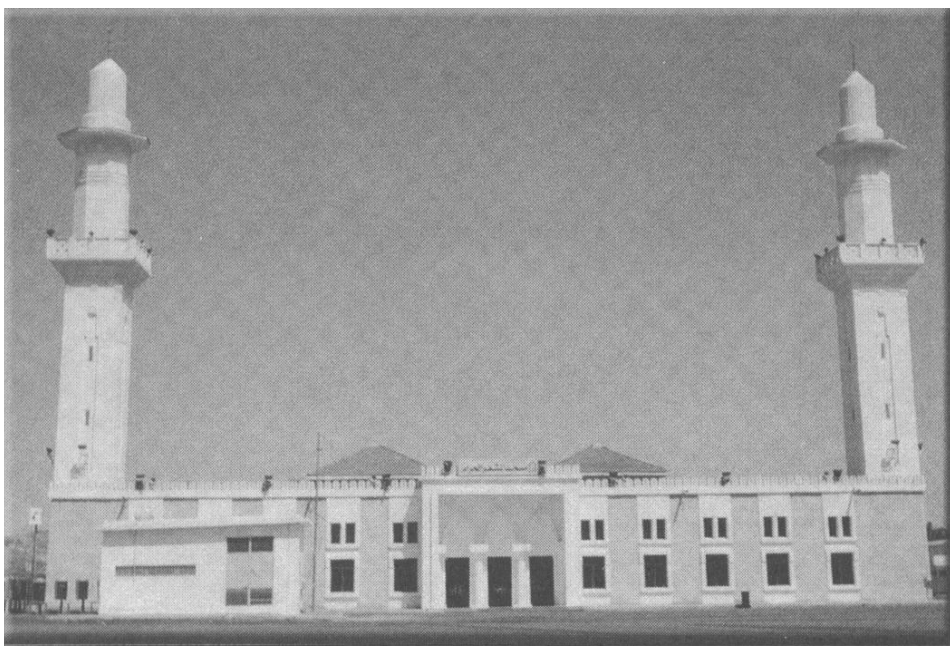
Muzdalifah

Muzdalifah is located between Arafaat and Mina and is so named because it is a place where the Hujjaaj reach in the darkness of the night. It may also derive its name from the fact that the Hujjaaj all leave the area at the same time or because after leaving Jannah, it was here that Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها drew close to each other. Muzdalifah stretches from Waadi Muhassar to the Ma'zamayn (two mountains that face each other). Muzdalifah is four kilometres long and covers an area of 12.25km².

During the farewell Hajj, Rasulullaah ρ performed the Maghrib and Isha salaahs together at Muzdalifah[46]. Rasulullaah ρ stayed at the spot where the Masjid is presently located, towards the side of the Qibla. From there, Rasulullaah ρ said, "Although I am staying here, you may stay anywhere throughout Muzdalifah."[47]

Masjid Mash'arul Haraam

This Masjid is located on Road 5 and it is at this location (towards the Qibla side) that Rasulullaah ρ stayed when he was at Muzdalifah. Although a Masjid was erected here to mark the spot, the Saudi government rebuilt and extended the Masjid at a cost of five million Saudi Riyaals. The length of the Masjid from east to west is 90m while the width is 56m. The total area is therefore 5040m² with a capacity to accommodate more than twelve thousand worshippers. While

Masjid Mash'arul Haraam in Muzdalifah

[46] Bukhaari – Hadith 1674.
[47] Muslims – Hadith 1218.

the Masjid lies 5km away from Masjid Khayf, it is 7km away from Masjid Namirah.[48]

The Plain of Arafaat

The meaning of the word 'Arafah' is 'to know'. After being separated from each other, it was at Arafaat that Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها met and knew who each other was. It is for this reason that the place is called Arafaat. According to Hadhrat Abdullaah bin Abbaas τ, another reason for the name is that after teaching Hadhrat Ibraheem υ the rites of Hajj, it was here that Hadhrat Jibra'eel υ asked, "Do you now know them?" Hadhrat Ibraheem υ informed him that he did. Yet another opinion has it that the place derives its name from the fact that it is here that people admit their sins and beg forgiveness from Allaah (in this case, the root word from which the name 'Arafaat' is derived is إعْتراف (I'tiraaf), which means 'to admit').

On the day of Arafaat Rasulullaah ρ recited the following du'aa in abundance:

لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْر وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

Arafaat is a sacred place but situated outside the boundaries of the Haram. It lies 22km away from the Masjidul Haraam with a latitude of 21° 19' 49" N and 21° 22' 32" N and a longitude of 39° 57' 21" E and 39° 49' 39" E. It covers an area of 104 km^2 and there are large signboards marking its boundaries.

According to a narration of Hadhrat Umar τ, it was also on the plain of Arafaat that Allaah revealed the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

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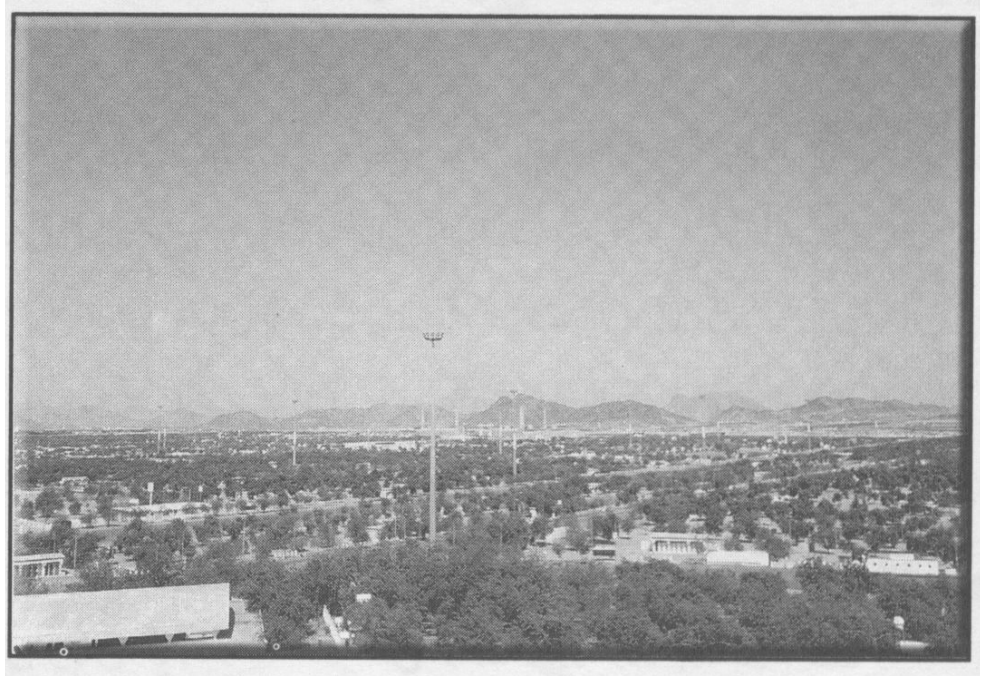
48 *Taareekul Qaweem* (Vol.1 Pg.65), *Majillatul Buhooth* Number 45 Pg.101, *Qissatut Towsee'atil Kubra* (Pg.52).

Today I have perfected your Deen for you, completed My bounty upon you and chosen Islaam as your Deen. {Surah Maa'idah, verse 3}[49]

A view of Arafaat

It is at Arafaat that the famous hill called *Jabalur Rahmah* ('the Hill of Mercy') is located. It was here that Rasulullaah ρ camped and made special du'aas to Allaah. The roads linking Arafaat to Muzdalifah are also very wide. In 1414 A.H. sprinklers that shower the air with a fine mist had been installed in the vicinity of Masjid Namirah and *Jabalur Rahmah*. They fill the air with 140 cubic litres of water every hour, making the atmosphere cool and pleasant. Approximately a hundred thousand trees have been planted on Arafaat to create shade and a pleasant environment for the Hujjaaj.[50]

The Masjid Namirah

This Masjid is located on the plain of Arafaat and derives its name from a little mountain to its west that bears the name Namirah. When Nabiρ he was at Arafaat, he camped here. After midday he delivered a sermon at *Waadi Urnah* nearby, after which he led the salaah. He went to some boulders at Jabalur Rahmah, where he engaged in du'aa right until sunset. It was then after sunset that he left for Muzdalifah.[51]

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[49] Bukhaari – Hadith 4407.
[50] *Qissatut Towsee'atil Kubra* (Pg.50).
[51] Muslim - Hadith 1218.

In the second century of Islaam, a Masjid was built at the spot where Rasulullaah ρ delivered the sermon and led the salaah. Because Waadi Urna where Rasulullaah ρ delivered the sermon is outside the boundaries of Arafaat, that section of the Masjid is naturally also outside the boundaries.

Masjid Namirah

Extensions to the Masjid Namirah

The Masjid can accommodate 350000 worshippers and boasts six minaarahs, each rising to a height of a towering 60m.

Masjidus Sakhrah

This Masjid is located on the right foot of Jabalur Rahmah. It lies on a slope and is above ground level. It is surrounded by a low wall that encloses the boulders near which Rasulullaah ρ seated his camel Qaswa and then proceeded to make du'aa. Hadhrat Jaabir τ says, "After leading the Zuhr and Asr salaahs, Rasulullaah ρ led his camel to the place he was to stay. Facing the back of the camel towards the boulders, Rasulullaah ρ left the path in front vacant for people to pass and then faced towards the Qibla. He then engaged in du'aa until sunset."[52]

It was at this spot that Allaah revealed the verse:

[52] Muslim – Hadith 1218.

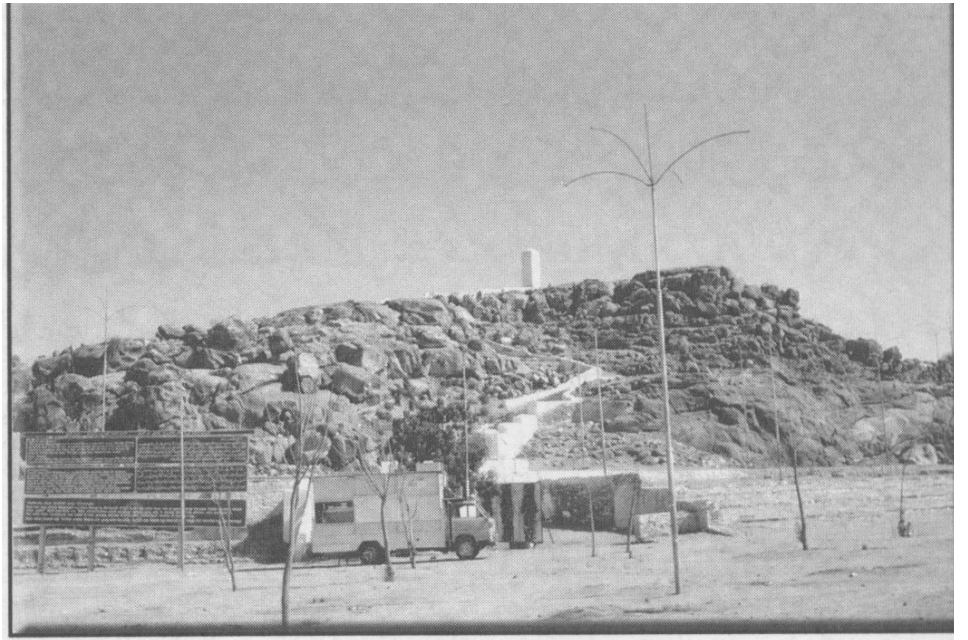
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

Today I have perfected your Deen for you, completed My bounty upon you and chosen Islaam as your Deen. {Surah Maa'idah, verse 3}

To commemorate this spot, a walled enclosure has been built. The wall facing Qibla measures 13.3m, the side walls are both 8m and the back wall is semi-circular.[53]

In his book, Sheikh Bakr Abu Zaid says that the Masjidus Sakhrah is a walled enclosure situated on a level outcrop on the right of the mountain. This is on the southern end of the mountain and its walls are approximately half a metre high[54].

Jabalur Rahmah

Jabalur Rahmah is a famous little mountain in Arafaat that is also known as *Ilaal*, *Naabit* or *Qurayn*. It is located on the west of Arafaat, between Road 17 and Road 8. It is a solid rock mountain and its geographical location is 21° 21' 02" N latitude and 39° 69' 05" E longitude. It is approximately 1.5km from Masjid Namirah and 168 steps have been made to climb to the top. The top of the mountain is wide and level. There is a 57cm high rim around the mountain with a 40cm high ridge that drops to 8m on one side.

A view of Jabalur Rahmah

[53] *Taareekul Qaweem* (Vol.5 Pg.341).
[54] *Jabal Ilaal bi Arafaat* Pgs. 15,16.

The Masjidus Sakhrah is at the foot of Jabalur Rahmah and the canal of Zubaydah runs close by.

Waadi Urna

This is one of the valleys of Makkah situated in front of the Masjid Namirah. It is located outside Arafaat and also outside the Haram, making it part of the *Hil*. It was here that the historical sermon was delivered during Rasulullaah ρ's farewell Hajj. This gives the valley a special significance. Hereunder follows and excerpt from this sermon:

"O people! Your blood and your wealth are just as sacred to each other as this day (9th Dhul Hijjah), this month (Dhul Hijjah) and this city (Makkah). Remember that every facet of the Period of Ignorance is beneath my foot. I have forgiven all the blood spilled during that time, the first being that of a member of the Rabee'ah bin Haarith tribe. He was just a suckling child with the Banu Sa'd tribe when members of the Banu Hudhayl tribe killed him. I have also written off all the interest owed during the Period of Ignorance, the first being that owed to my family member Abbaas bin Abdul Muttalib. O people! Fear Allaah concerning your women because you have taken them as trusts, making their chastity and honour lawful for you with the name of Allaah. They owe it to you not to allow in their presence anyone whom you disapprove of. Should they perpetrate such an act, you may reprimand them appropriately. At the same time, you owe it to them to provide them with food, drink and clothing to the best of your means. I leave with you the Book of Allaah. Hold fast to it and you shall never go astray. You will also be questioned about me. Tell me. What reply will you give?" the Sahabah ψ replied, "We shall testify that you have not only conveyed the message, but have fulfilled the rights of propagation. We shall also testify that you have left no stone unturned to ensure our well being." Raising his index finger to the sky and pointing at the people, Rasulullaah ρ thrice repeated, "O Allaah! You be Witness to this! O Allaah! You be Witness to this!"[55]

Rasulullaah ρ's Birthplace

[55] Muslim – Hadith 1218

The house where the noble guide of the worlds Rasulullaah ρ was born is located opposite Marwah and close to the Valley of Abu Taalib. It was in the vicinity of this Valley that Rasulullaah ρ's family the Banu Haashim lived. The site is a famous one. The Abbaasi Khalifah Haaroon Ar Rasheed had a Masjid built at the site, which Sheikh Abbaas Qataan رحمه الله demolished in 1370 A.H. (1950) to build a library. It is adjacent to the eastern courtyard of the Masjidul Haraam and bears a large board with the words: مكتبة مكة المكرمة.[56]

Rasulullaah ρ's birthplace

The Cave of Hira

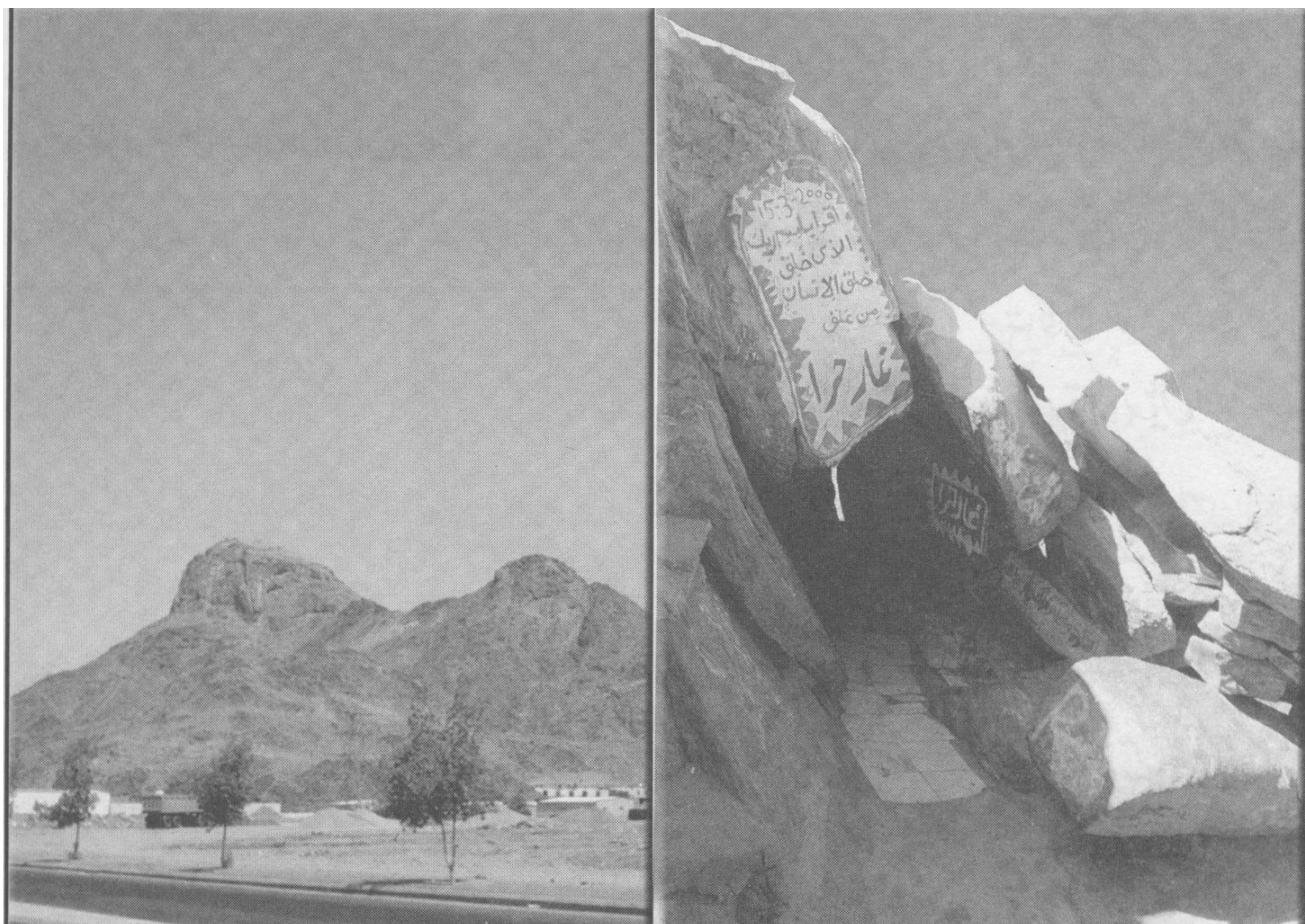
This cave is situated on the peak of Mount Noor, north east of the Masjidul Haraam. The mountain is also referred to as Mount Hira. The mountain is 621m above sea level and 281m above the ground. It takes approximately an hour to walk to the cave at the top. Before announcing his prophethood, Rasulullaah ρ used to engage in worship in the cave. The entrance to the cave is on the northern side and one has to pass between

[56] *Akhbaar Makkah* by Azraqi (Vol.2 Pg.199), *Akhbaar Makkah* by Faakihi (Vol.3 Pg.269), *Jaami'ul Lateef* Pg. 201 and *Fadhaa'ilu Makkah* Pg. 233.

two large boulders to enter. The distance between the boulders is a mere 60cm. The length of the cave is 3m, the height is 2m and the width at the widest point is 1.3m. Standing one in front of the other, two persons can perform salaah in the cave with another performing salaah in a sitting position on the right hand side.[57]

The significance of the cave stems from the fact that it was here that Hadhrat Jibra'eel υ brought the first revelation to Rasulullaah ρ, which was:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

(O Rasulullaah ρ!) **Read** *(whatever Qur'aan has been revealed to you)* **in the name of your Rabb Who created** *(everything)***...** {Surah Alaq, verse 1}

Mount Hira and the Cave of Hira

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[57] *Akhbaar Makkah* by Faakihi (Vol.4 Pg.84), *Mir'aatul Haramain* (Vol.1 Pg.59) and *Ma'aalim Makkah Taareekhiyyah* Pg.82.

A narration from Hadhrat Abu Hurayrah τ states that when Rasulullaah ρ was once on Mount Hira with a few Sahabah ψ. When the mountain started to tremor, Rasulullaah ρ addressed it saying, "Be still, O Hira because upon your back today are none other than a Nabi, a Siddeeq and martyrs." With Rasulullaah ρ that day was Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Talha τ, Hadhrat Zubayr τ and Hadhrat Sa'd bin Abi Waqqaas τ.[58]

(The martyrdom of all the six Sahabah ψ mentioned above was prophesied and each of them was blessed with the noble status of martyrdom.)

Daarul Arqam (The House of Arqam)

This house belonged to a Sahabi called Hadhrat Arqam bin Abu Arqam τ. For some time after Rasulullaah ρ proclaimed his prophethood, this house was the secret centre of propagation. It was here that the Muslims gathered to perform salaah and to learn about Islaam. When Hadhrat Umar τ accepted Islaam in this house, there were already forty Muslims. Because the valour and courage of Umar τ was acknowledged by all, it was after his conversion to Islaam that the Muslims started performing salaah in the open and Islaam was propagated in public.

The Abbaasi Khalifah Haaroon Ar Rasheed had a Masjid built at the site in the year 171 A.H. (787). It is situated outside the Mas'aa, 36 m east of Safa. During their terms, various Muslim Khulafaa have renovated and rebuilt the Masjid. However, when the Mas'aa was extended in 1375 A.H. (1955), the Masjid had to be made part of the Mas'aa and all that remains as a reminder of the place is a door named the Door of Daarul Arqam. The location of Daarul Arqam is close to this door[59].

The Valley of Abu Taalib

[58] Bukhaari – Hadith 6448.

[59] *Akhbaar Makkah* by Faakihi (Vol.3 Pg.330), Az *Zuhoor Muqtatifah* P.100 and *Taareekhul Qaweem* (Vol.2 Pg.82, Vol.3 Pg.436) and *Jaami'ul Lateef* Pg. 204.

This is a valley in Makkah known by the names the Valley of Abu Taalib and the Valley of the Banu Haashim. The homes of Rasulullaah ρ's family members were situated in the vicinity of this valley. It is situated between Mount Abu Qubays and Mount Khanaadim, close to Rasulullaah ρ's birthplace. It is 300m from the Masjidul Haraam and extends up to Bat'haa Makkah (*Sooqul Layl*).

1. When they were unsuccessful in this attempt as well, they resorted to a social boycott and imposed severe restrictions upon the Muslims. This made the Muslims suffer intense hunger that forced them to eat leaves. However, even after having to withstand such hardship for three long years, they remained unshifted from their principles.
2. In the end, the people of truth were victorious and the people of falsehood emerged as the failures.

Daarun Nadwah

Qusay bin Kilaab built the Daarun Nadwah approximately 150 years before the birth of Rasulullaah ρ. The house was used for public meetings and it was also here that battalions received their flags before marching in battle. The house served as a house of parliament for the Quraysh. It was also here that the leaders of the Quraysh gathered to scheme against Islaam and the Muslims. The house was also the site of their final plot to assassinate Rasulullaah ρ to prevent him from migrating to Madinah, as many Sahabah ψ had already done by then. Their fear was that Islaam would gather strength in Madinah and become a force to be reckoned with. However, Rasulullaah ρ still left for Makkah unscathed and Islaam eventually prevailed.

Because the Daarun Nadwah was close to the Masjidul Haraam, many Muslim leaders and Khulafaa stayed there when they performed Hajj and Umrah. Hadhrat Umar τ also stayed there on one occasion. The Abbaasi Khalifah Mu'tadhid Billaah included the Daarun Nadwah in the Masjidul Haraam in the year 284 A.H. (897). It covered an area of 1332m^2 (37mx36m) and is located north west of the Kabah in the covered area of

the Masjid. To note its one-time existence, a door has been named the Door of Nadwah.[60]

The House of Hadhrat Khadeeja رضي الله عنها

The house of Ummul Mu'mineen Hadhrat Khadeejah رضي الله عنها holds great significance in the history of Islaam because it was here that Rasulullaah ρ lived from the time he married her until he migrated to Madinah. It was also here that Rasulullaah ρ's daughters Hadhrat Zaynab رضي الله عنها, Hadhrat Ruqayya رضي الله عنها, Hadhrat Ummu Kulthoom رضي الله عنها and Hadhrat Faatma رضي الله عنها were born. Hadhrat Khadeejah رضي الله عنها passed away in this house and revelation descended here on numerous occasions. It was also from here that Rasulullaah ρ left for the Hijrah at a time when many Muslims had already left Makkah for Madinah.

This house was next to that of Hadhrat Abu Sufyaan τ and his son Hadhrat Mu'aawiya τ later bought it and made it into a Masjid. He then made a door from his father's house leading to the Masjid. This Masjid was rebuilt and renovated several times in its history until in 1369 A.H. Sheikh Abbaas Qataan had a girls' Madrasah built on the site. It was in 1385 A.H. that this area was finally incorporated into the courtyard of the Masjidul Haraam.[61]

The Cave of Thowr

This cave is located in Mount Thowr which is 4km south of the Masjidul Haraam. The mountain is 858m above sea level, 458m above the ground and resembles an upturned ship. The interior of the cave is 1.25m high with a length of 3.5m and a width of 3.5m as well. The cave has two entrances, the western entrance being the one from which Rasulullaah ρ entered. This entrance can only be accessed lying down. However, from the ninth century onwards up to the thirteenth century, this entrance has been continuously expanded and it's height today with the last step is

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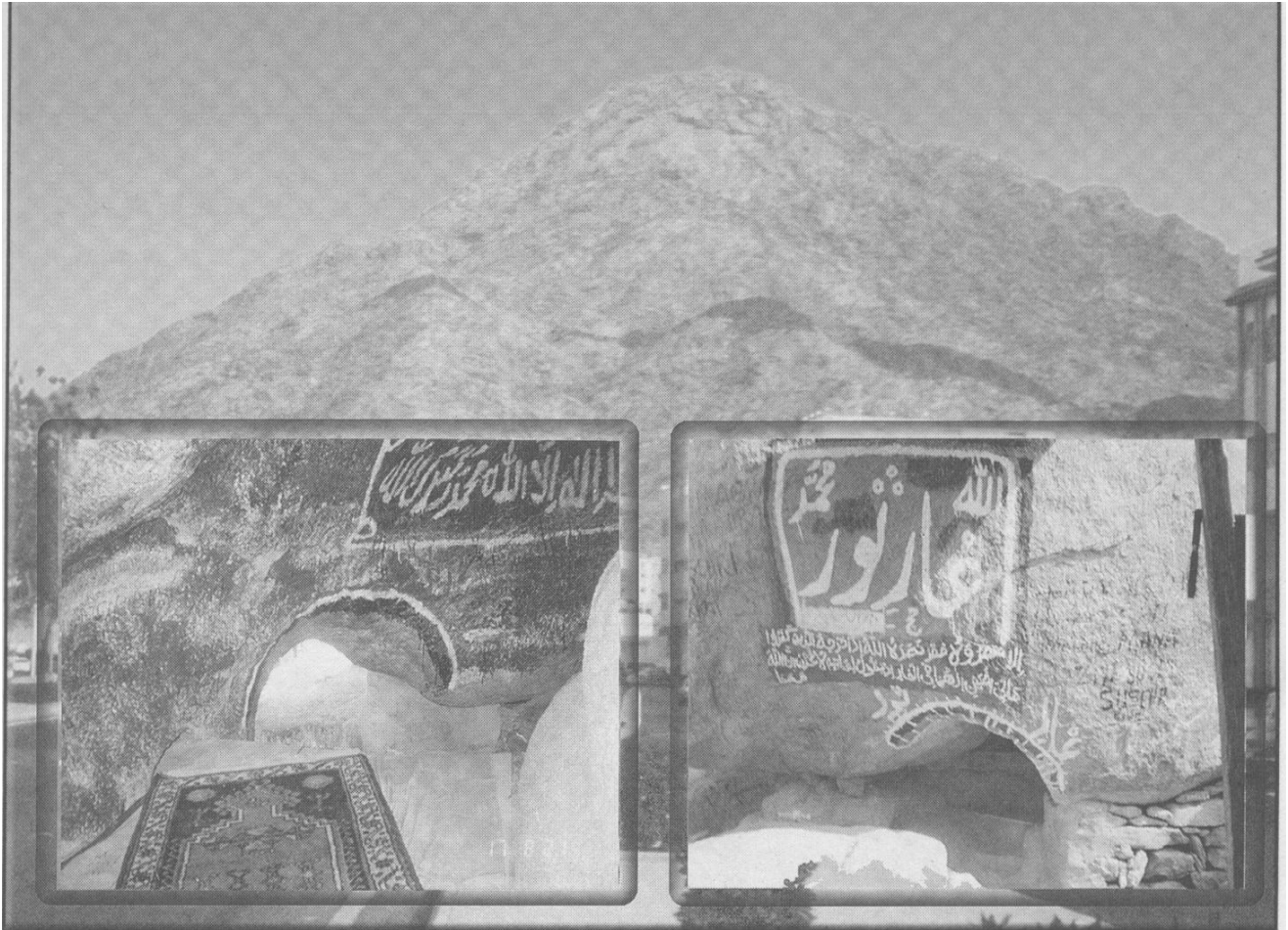
[60] *Taareekhul Qaweem* (Vol.2 Pg.73), Ibn Hishaam (Vol.1 Pg.480), *Akhbaar Makkah* by Faakihi (Vol.3 Pg.311) and *Akhbaar Makkah* by Azraqi (Vol.2 Pg.109) and *Taareekh Imaaratil Masjidil Haraam* Pg.46.

[61] Ibn Hishaam (Vol.1 Pg.482), *Akhbaar Makkah* by Faakihi (Vol.3 Pg.270 and Vol.4 Pg.907), *Akhbaar Makkah* by Azraqi (Vol.2 Pg.199) *Zuhoor Muqtatifah* P.*99 Ma'aalim Makkah Taareekhiyyah* Pg.271.

almost a metre. The other entrance is wider and is located on the eastern side. This entrance was specifically made so that it would be easy for people to enter and exit the cave and it is 3.5m away from the other entrance. The cave is close to the summit of the mountain and the climb up is difficult one that takes about an hour and a half.[62]

The inside and entrance of the Cave of Thowr with Mount Thowr in the background

Referring to this cave in the Qur'aan, Allaah says:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا

If you do not assist him *(Rasulullaah ρ)*, **then indeed Allaah had assisted him when the Kuffaar drove him out** *(of Makkah)*. **He was the second of the two** *(the other being Abu Bakr τ)* **when they were in the cave** *(of Thowr outside Makkah)* **and he** *(Rasulullaah*

[62] *Taareekhul Qaweem* (Vol.2 Pg.73), *Taareekh Imaaratil Masjidil Haraam* Pg.46.

ρ) **told his companion** *(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)*, **"Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**" So Allaah caused His tranquillity** *(serenity, mercy and peace)* **to descend on him, assisted him** *(on various occasions)* **with an army** *(of angels and other creation)* **that you had not seen.** {Surah Taubah, verse 40}

Hadhrat Abu Bakr τ says, "When I was in the cave with Rasulullaah ρ, the Mushrikeen had already reached the cave while searching for us. I then said, 'O Rasulullaah ρ! If any of them has to look to his feet, he will certainly see us.' Rasulullaah ρ said, 'What do you think of two persons who have Allaah as the third?'"[63]

Rasulullaah ρ and Hadhrat Abu Bakr τ spent three nights on the cave and when they were satisfied that the Mushrikeen had given up the search, they employed the services of a guide called Abdullaah bin Urayqit. Rasulullaah ρ then rode a camel while Hadhrat Abu Bakr τ and his slave Hadhrat Aamir bin Fuhayrah τ shared the other. Hadhrat Aamir τ rode behind Hadhrat Abu Bakr τ. In this manner, the Hijrah was completed.[64]

Mount Abu Qubays

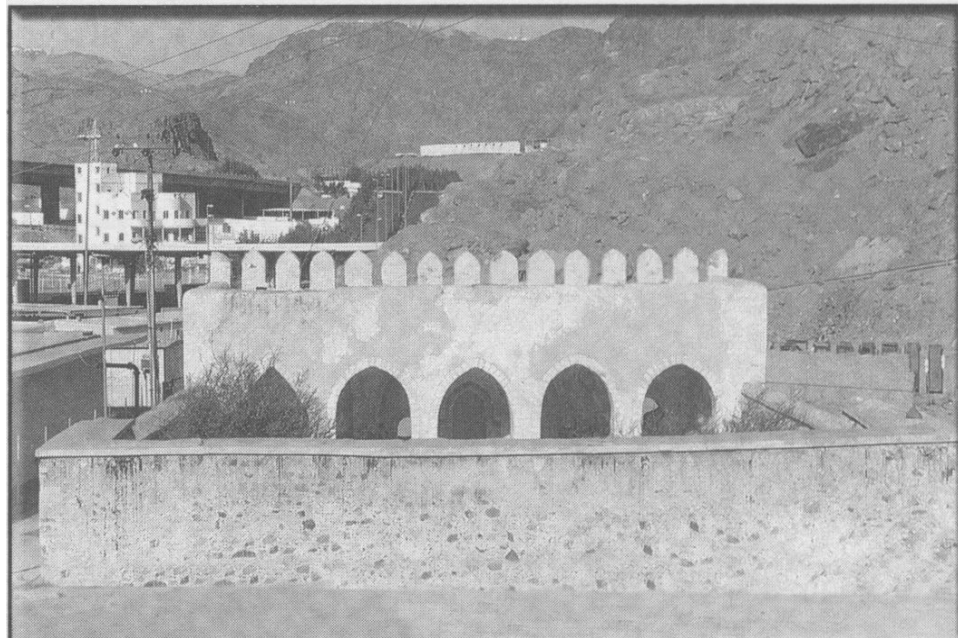
This mountain is right next to the Masjidul Haraam, adjacent to Mount Safa. The mountain is 420m above sea level and 120m above the ground. The mountain derives its name from a person called Abu Qubays who was the first to build his house there. During the Period of Ignorance, this mountain was also referred to as "ameen" (trustworthy) because it bore the Hajar Aswad for along time. Hadhrat Abdullaah bin Umar τ reports that when the Hajar Aswad was sent down from the heavens it was bright like white glass. It was then placed on Mount Abu Qubays, where it lay for forty years before Hadhrat Ibraheem υ fixed it to the wall of the Kabah.[65]

Reference is made to Mount Abu Qubays in a Hadith stating that an angel once came to Rasulullaah ρ, asking whether Rasulullaah ρ wanted him to crush the Mushrikeen between the two *Akhshab* mountains (viz. Mount Abu Qubays and Mount Quayqa'aan). Rasulullaah ρ declined the offer

[63] Bukhaari – Hadith 2663.
[64] *Zaadul Ma'aad* (Vol.2 Pg.59).
[65] Tabraani, reporting from reliable sources as confirmed by Mundhiri.

saying, "(If they do not accept Imaan) Perhaps their progeny will accept Imaan."[66]

The Masjidul Bay'ah

The present Masjid was constructed by the Turks, using stone and plaster. It is located in a valley approximately 300m from the Jamara Aqaba, on the right hand side of the bridge leading from Mina to Makkah[67]. (It is currently under reconstruction)

Masjidul Jinn

When proceeding towards the Ma'la district, this Masjid is located on one's left, next to a bridge crossing. It is called the Masjid Jinn because it is here that a large group of Jinn accepted Islaam at Rasulullaah ρ's hand. Hadhrat Abdullaah bin Mas'ood τ was with Rasulullaah ρ at the time, but Rasulullaah ρ drew a line on the ground which he was not to cross (to save him from shock and physical harm). It should be noted that some Jinn did meet Rasulullaah ρ before this occasion when Rasulullaah ρ was returning from Taa'if during the thirteenth year after proclamation of his prophethood.[68] This Masjid was renovated in 1421 A.H. and is also called Masjid Haras.

[66] Bukhaari – Hadith 3231, *Targheeb wat Tarheeb* (Vol.2 Pg.95) and *Taareekhul Qaweem* (Vol.1 Pg.64).
[67] Ibn Hishaam (Vol.1 Pg.431,441), *Akhbaar Makkah* by Faakihi (Vol.4 Pg.22), *Akhbaar Makkah* by Azraqi (Vol.2 Pg.206),*Kitaabu Lmanaasik* Pg.503 *Zuhoor Muqtatifah* P.*98*, *Jaami'ul Lateef* Pg. 206 *Mutheerul Ghiraam* Pg.191, *Taareekhul Qaweem* (Vol.5 Pg.311).
[68] *Taareekhul Qaweem* (Vol.5 Pg.81), *Al Arjul Miski* Pg. 73 and *Mutheerul Ghiraam* Pg. 191.

Masjidul Jinn (Masjid Haras)

This Hadith means that because of the request of Rasulullaah ρ, Allaah creates meat on old bones for the Jinn to eat and converts dung back into the fodder it had previously been. Humans are prohibited from using these things for cleaning their private parts so that the food of the Jinn does not become polluted. However, when people neglect this instruction, the Jinn retaliate by harassing them.

Masjid Shajarah

According to Azraqi (passed away 244 A.H./ 858 A.D) the Masjid Shajarah (Masjid of the tree) is opposite the Masjid Jinn. The Masjid is located at the spot where Rasulullaah ρ called a tree and it came to him. When he then commanded it to return to its place, it complied.[69] The historian Faakihi also mentions that the Masjid Shajarah is opposite the Masjid Haras (Masjid Jinn) and that it was the spot where Rasulullaah ρ summoned a tree and it responded.[70]

Allaama Ibn Jowzi رحمه الله (passed away 597 A.H.) states that the Masjid Shajarah is opposite the Masjid Jinn. The Masjid is located at the spot where Rasulullaah ρ called a tree and it tore through the ground as it came to him. When he then commanded it to return to its place, it complied.[71] Ibn Zaheera has also confirmed this in his book.[72]

Masjidur Ra'yah (Masjid of the Flag)

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[69] *Akhbaar Makkah* by Azraqi (Vol.2 Pg.201).
[70] *Akhbaar Makkah* by Faakihi (Vol.4 Pg.27).
[71] *Mutheerul Ghiraam* Pg.191.
[72] *Jaami'ul Lateef* Pg.209.

Imaam Bukhaari رحمه الله reports that when Makkah was conquered, Rasulullaah ρ instructed that his flag be planted in Hajoon.[73] Ibn Hishaam has recorded that when Rasulullaah ρ conquered Makkah, he entered from the higher-lying ground (the Ma'la district) and it was there that his tent was pitched.[74]

It was one of the descendents of Hadhrat Abbaas τ by the name of Abdullaah bin Abbaas bin Muhammad bin Ali bin Abdullaah bin Abbaas τ who erected a Masjid at the spot. The Masjid became famous as Masjidur Ra'yah. Faakihi (passed away 272 A.H.) mentions that the Masjidur Ra'yah is a Masjid in the upper part of Makkah situated next to the well of Hadhrat Jubayr bin Mut'im τ, which is also known as the Ulya well. It is close to this that Hadhrat Umar τ had a restraining wall erected to prevent water from flooding the Masjidul Haraam.

Masjidur Ra'yah

Ibn Maajah reports from Hadhrat Kaysaan τ that he saw Rasulullaah ρ performing salaah near the Ulya well wearing only one garment. Imaam Ahmad رحمه الله has also recorded a narration which substantiates this fact that Rasulullaah ρ used to visit the area and perform salaah there. The writings of Ibn Zaheerah (passed away 986 A.H.) also corroborate the fact that the Masjidur Ra'yah is close to Mudda'aa in the upper reaches of Makkah. Faasi (passed away 832 A.H.) was of the opinion that the Masjidur Ra'yah is located 500m from Marwah[75]. The writings of Ibn Jowzi (passed away 597) also specifies the location of this Masjid[76].

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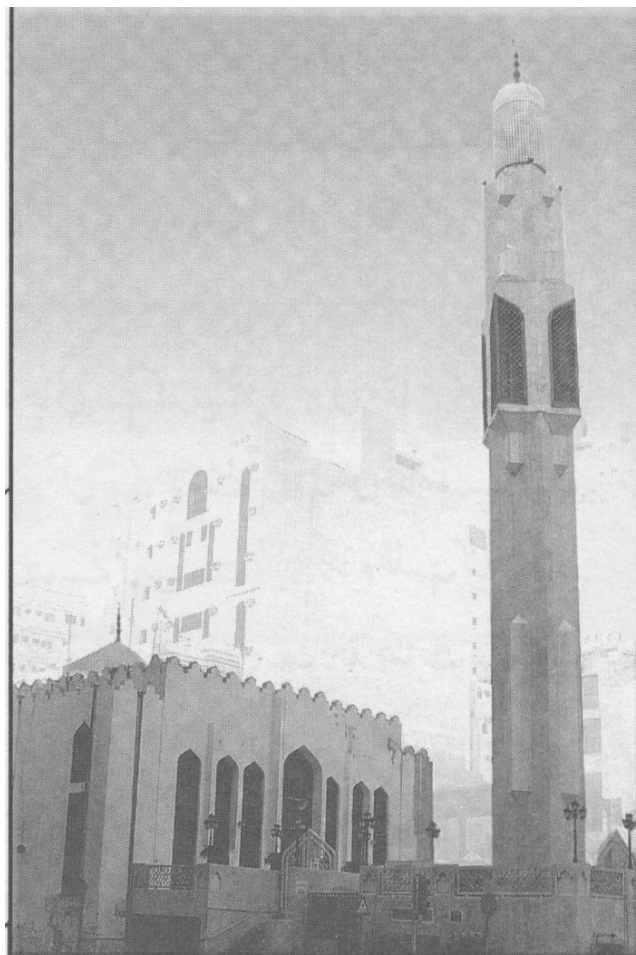
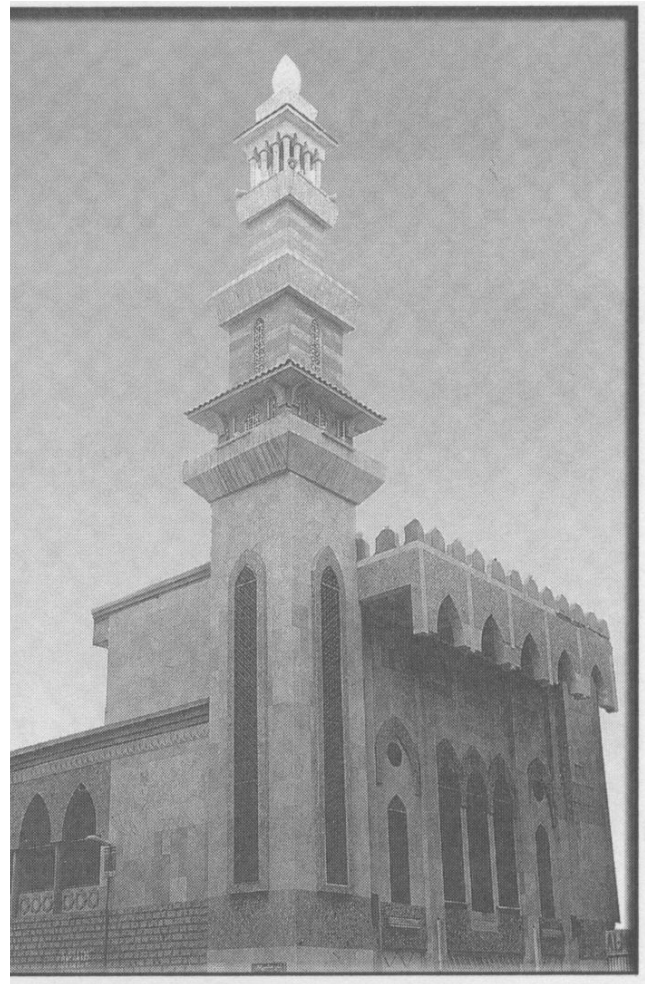

[73] Bukhaari – Hadith 4280.
[74] Ibn Hishaam (Vol.3 Pg.407).
[75] *Jaami'ul Lateef* Pg. 205, *Shifaa'ul Ghiraam* (Vol.1 Pg.261), *Al Arjul Miski* Pg.*74.*
[76] *Mutheerul Ghiraam* Pg.191.

Masjid Khaalid bin Waleed τ

Because the Masjid is located on the Ghazza Road in the Jowdariyyah district of Makkah, it is called the Jowdariyyah Masjid. It has recently been rebuilt on a new design, which lies 550m from Marwah[77].

Masjid Khaalid bin Waleed τ

When Makkah was being conquered, Rasulullaah ρ instructed Hadhrat Khaalid bin Waleed τ to enter Makkah (with his battalion) from the lower part of Makkah and to plant the flag of Islaam where the settlements start. Another narration states that Rasulullaah ρ instructed him to enter Makkah at Al Leyt (a low-lying area near Jarwal)[78]. A Masjid was later erected at the place where Hadhrat Khaalid bin Waleed τ planted the flag. Both the Masjid and the street it is situated in are names after Hadhrat Khaalid bin Waleed τ. The Masjid is located in the district of Rabee'ur Rasaam in the Haaratul Baab area[79]. The Masjid was rebuilt in 1377 A.H. (1958)[80].

Muhassab

This is a historical place in the upper reaches of Makkah between the mountains leading to Mina. The term 'Muhassab' refers to an area with a collection of stones. The area therefore derives its name from the fact that water flowing down neighbouring mountains deposit all their stones to this area. The area is also known as Khayf and Abtah.

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[77] *Naqsha Daleelil Masjidil Haraam wal Mantaqa Markaziyya* 1412 A.H.
[78] *Kitaabul Manaasik* by Harbi Pg.474 and *Fat'hul Baari* (Vol.8 Pg.10).
[79] In previous times, there was a gate here leading to Makkah where traders arriving from Jeddah had to pay levies on their goods. It was for this reason that the place became known as Rabee'ur Rasaam and the adjacent district became known as Haaratul Baab. See *Ma'aalim Makkah* for details.
[80] *Ma'aalim Makkah Taareekhiyyah* Pg.98, *Taareekul Qaweem* (Vol.5 Pg.81)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "If Allaah allows us to conquer Makkah, our column will Inshaa Allaah stop at the very place where the Kuffaar tied the knot of kufr (pledged to enforce the boycott against the Muslims)."[81]

When Rasulullaah ρ decided to march to Hunayn, he said, "Inshaa Allaah, our destination tomorrow will be Khayf Banu Kinaanah (Muhassab) where the Kuffaar used to meet to oppose Islaam."[82]

Hadhrat Abu Hurayrah τ reports that when Rasulullaah ρ was in Mina on the day of Eid during his farewell Hajj, he said, "Tomorrow we shall camp at Khayf Banu Kinaanah (Muhassab) where the Kuffaar convened to impose a boycott on the Banu Haashim and Banu Abdul Muttalib tribes. They resolved that none shall marry them or trade with them until they handed Muhammad ρ over to them."[83]

Hadhrat Anas τ narrates that it was at Muhassab that Rasulullaah ρ performed the Zuhr, Asr, Maghrib and Isha salaahs (during the farewell Hajj). He then had a rest before proceeding to the Kabah to perform Tawaaf.[84]

Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ used to camp at Muhassab[85]. Nowadays there is a Masjid here called Masjid Muhassab.

Dhi Tuwa

This is a valley in Makkah that exists only by name today because it has become part of a large settlement. It

[81] Bukhaari – Hadith 4284.
[82] Bukhaari – Hadith 4285.
[83] Bukhaari – Hadith 1590 an
[84] Bukhaari – Hadith 1756.
[85] Tirmidhi – Hadith 921.

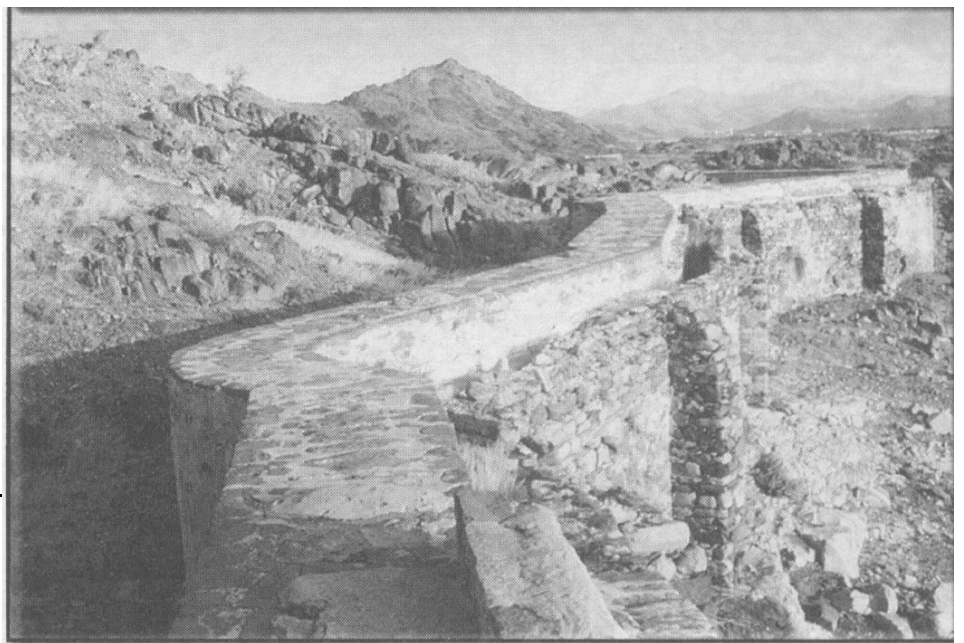
The Tuwa well

derives its name from the Tuwa well in the Jarwal district[86]. The significance of the area is that Rasulullaah ρ once spent a night there, took a bath with the water of the well the next morning and then performed salaah. Thereafter, he entered Makkah. This is evident from a narration in Saheeh Bukhaari[87]. It was therefore the practice of Hadhrat Abdullaah bin Umar τ to spend a night here and then proceed to Makkah after taking a bath. "This is what Rasulullaah ρ did," he would say.[88] A Masjid had been constructed at the place near the well where Rasulullaah ρ performed salaah. Mention is made of this in a narration of Saheeh Muslim[89]. Faakihi has also stated that the Masjid is on the right hand side of the road when going towards the Tuwa well. It is also close to the well. This Masjid was in existence until recent times, when it was eventually demolished.[90]

The Dhi Tuwa well is still in existence in the Jarwal district opposite the Wilaadah Hospital and behind the newly built Jafri building.

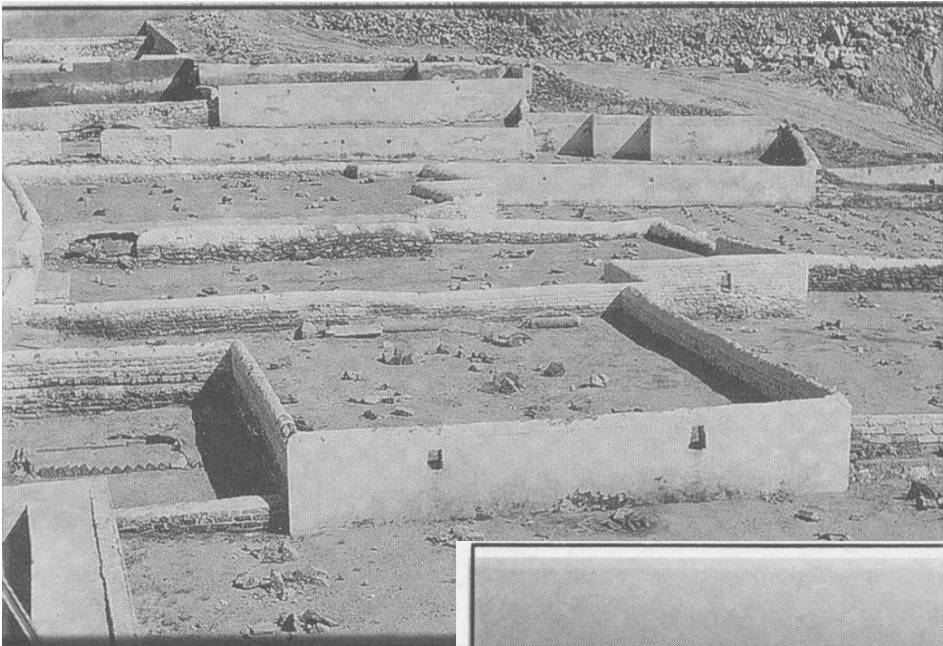
The Canal of Zubaydah

This canal was built by Zubaydah who was the wife of the Abbaasi Khalifah Haaroon Ar Rasheed (passed away 174 A.H. / 791 A.D.). it is located 36km from Makkah in the Hunayn valley. It begins at Waadi Nu'maan, passing through Arafaat, Waadi Urna, the lower reaches of Mina and ending in Makkah. The people of Makkah received water from this canal for twelve hundred years and Muslim rulers continued repairing and maintaining it through the centuries until it eventually started to break up and was no longer used[91]. In the year 1421 A.H. Crown Prince Abdullaah bin Abdul Azeez started proceedings to

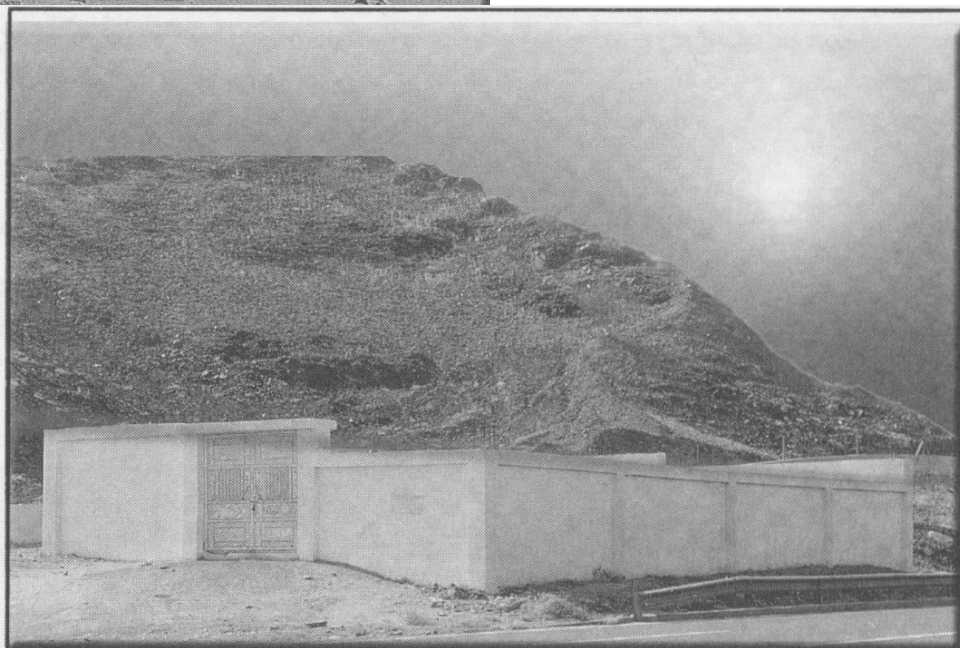
The Canal of Zubaydah

[86] Bukhaari – Hadith 4280.
[87] Hadith 1574.
[88] Muslim –Hadith 1259.
[89] Hadith 1259 and 1260.
[90] *Akhbaar Makkah* by Faakihi (Vol.4 Pg.27) and *Akhbaar Makkah* by Azraqi (Vol.2 Pg.203).
[91] *Shifaa'ul Ghiraam* (Vol.1 Pg.347).

restore the canal to use.

The Ma'la Graveyard

This is one of Makkah's important historical sites located in a valley east of the Masjidul Haraam. Faakihi has stated that while no valley in Makkah faces the Qibla precisely, the valley in which the Ma'ka graveyard is located faces the Qibla to the finest degree[92]. Several Ahadeeth state the virtues of this graveyard, one being the narration in which Rasulullaah ρ said about it, "What an excellent place is this graveyard."[93]

The Ma'la Gr

The grave of Ummul Mu'mineen Hadhrat Khadeejah رضي الله عنها is situated in this graveyard as well as

The grave of Hadhrat Maymoona رضي الله عنها in Sarif

[92] *Akhbaar Makkah* by Faakihi (Vol
[93] Ahmad – Hadith 3472 and *Majma uz Zawaa'id* (Vol.3 Pg.297).

graves of many Sahabah ψ, Taabi'een and saints. Besides this graveyard, there are also other historical graveyards in Makkah.

Sarif

Sarif is the place where Rasulullaah ρ married Ummul Mu'mineen Hadhrat Maymoona رضي الله عنها in the year 7 A.H. and then stayed over for a few days. It was also here that Hadhrat Maymoona رضي الله عنها passed away in the year 51 A.H. Her grave lies on the right hand side of the Hijrah Road, 20km before entering Makkah.[94]

Yazeed bin Asam narrates that when Hadhrat Maymoona رضي الله عنها fell ill in Makkah, she had no relatives. She therefore told the people, "Take me outside Makkah. I shall not be dying here (in Makkah) because Rasulullaah ρ told me that I shall not die in Makkah." She was then taken to Sarif beneath the tree where she married Rasulullaah ρ. It was here that she then passed away and was buried.[95]

[94] *Ibn Hishaam* (Vol.3 Pg.370), *Asadul Ghaabah* (Vol.6 Pg.274), *Awdiya Makkah Mukarramah* (Pg.12) and *Sahabah ψ ke Makaanaat* Pg.35.
[95] *Mu'jizaatun Nabi ρ* by Ibn Katheer (Pg.210).

Ziyaarat Of Madinah

Madinah

1.) Anas Ibn Malik τ said Rasulullaah ρ said: "Ya Allaah make the Barakah (blessing) of Madinah twice that of Makkah" [Bukhari/Muslim]

2.) Hadhrat Ayesha τ said that Nabi ρ said: "Ya Allaah make us love Madinah as much as we love Makkah or even more." [Bukhari, Muslim]

3.) Hadhrat Abu Hurairah τ states that Rasulullaah ρ said: "Madinah is the dome of Islaam, the house of faith, the land of migration and the place where lawful and unlawful is determined." [Tabarani]

4.) Hadhrat Abu Hurairah τ stated that Rasulullaah ρ said: "A Salaat in the Masjid of mine is better than a thousand Salaahs elsewhere, except the Masjid-e-Haraam (in Makkah)." [Bukhari, Muslim]

5.) Hadhrat Abdullaah Ibn Zayd Ibn Asim τ stated that Nabi ρ said: "Hadhrat Ebrahim υ classified Makkah sacred and prayed for its people. I have classified Madinah sacred and I have prayed twice as much as Ebrahim υ has prayed for the people of Makkah, for it 'saa' and its 'mudd'. [Ahmad, Tirmidhi, Ibn Majah]

6.) Hadhrat Abdullaah Ibn Umar τ said that Rasulullaah ρ stated "He who has the ability (capacity) to die in Madinah let him do so, for I shall intercede for those who die there." [Ibn Majah]

7.) "Whoever plots against the people of Al Madinah will dissolve as salt dissolves in water." [Bukhari]

8.) Whoever caused the people of Al-Madinah to fear has caused fear to what is between my two sides (i.e. to me) [Ahmad]

9.) "The terror of Al-Masih Ad Dajjal will not enter Al-Madinah, on that day, it will have 7 gates and on each gate there will be 2 angels" [Bukhari]

10.) "On the roads to Al-Madinah are angels neither plague nor Ad-Dajjal may enter it." [Bukhari, Muslim]

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Various Masaajids

1.) The Quba Masjid:

+_ 2.5 km from Masjid-e-Nabawi ρ.

The first Masjid built on the foundations of 'Taqwa'. Salaat therein earns the reward of an Umrah (Al-Mustadrak Al Hakim). Rasulullaah ρ used to visit it every Saturday either riding or walking. [Bukhari, Muslim]. Total area 13,500 sq.m. Has 56 small domes, 6 large domes, 4 Minarets. Open courtyard was covered with a movable electric tent. Can hold 20, 000 worshippers.

(2) The Alika (Jumuah) Masjid:

500 meters away from Masjid-e-Quba.

Where the first Jumuah Salaat in Islaam was performed by Nabi ρ. He stopped there after en-route to Madinah proper. Area 1,630 sq.m. Can hold 650 worshippers.

(3) Masjid-e-Qiblatyn:

+_ 3,5 km from Masjid-e-Nabawi ρ.

The Masjid of two Qiblas. Also called Masjid Bani Salamah. According to some whilst offering the Zuhr Salaat the order of change came. But most say the Sahaabah τ were informed whilst they were performing Asr Salaat. Total area at 3,920 sq.m.

(4) The Miqat Masjid / Masjid Al Shajrah:

+_ 12 km from Madinah.

Also known as Dhul Hulayfah. Meeqat for those going to Makkah from Madinah and Syria. Nabi ρ performed 2 Rakaats Salaatul Ihraam, under a tree at that spot. Has 512 toilets, 566 showers, 384 ablution places, 500 small vehicle and 80 large vehicles car slots. Area of Masjid 26, 000 sq.m. Accommodates 500 worshippers.

(5) Masjid Al-Fadikh:

This is where some Sahaabah τ first learned of the prohibition of alcohol. They immediately spat out the liquor. It is in this area where Nabi ρ pitched a tent during the siege of Bani Al Nadir Jews.

(6) Masjid – Al Mustarah:

This is where Nabi ρ rested en-route to the battle of Uhud. Located right side of the road leading from the graves of Hadhrat Hamzah τ.

(7) Masjid Al-Riya

The Masjid of the Flag. Here Nabi ρ raised the flag as a signal for Jihaad. He prayed on 'Dhubab', which is another name for the hill.

(8) Masjid Al-Ghamama:

+_ 305 m from Masjid-e-Nabawi ρ.

This is where Nabi ρ most frequently held the Eid Salaat in open and where the prayer for rain area was made. Area 763,7 sq.m.

Uthman Mosque
Dates Market
E
W
N
Umar Mosque
Post office
460 M
455 M
Ghamama Mosque
Abu Bakr Mosque
305 M
335 M
290 M
Grave yard
Ali Mosque
Bab Saud
Site of the Prophet's Mosque
Al-Salam Road

(9) Masjid Abu Bakr Al Siddiq τ

+_ 335m from Masjid-e-Nabawi ρ .

Here also Eid Salaat was held. Also where Nabi ρ held the Salaatul Janaazah for the Negus of Abyssinia.

(10) Masjid Umar Ibn Khattab τ

+_ 435m from Masjid-e-Nabawi ρ.

Here Hadhrat Umar τ had the Eid Salaat. Obviously Nabi ρ must have done so in that area.

(11) Masjid-e-Uthman τ

+_ 460m from Masjid-e-Nabawi ρ.

Some say Hadhrat Ali τ made Eid Salaat here during the siege of Hadhrat Uthmaan τ .

(12) Masjid Ali Bin Talib τ

+_ 290m from Masjid-e- Nabawi ρ.

Where Nabi ρ held Eid Salaat before moving to Masjid-e-Ghammama.

(13) Masjid-e-Sajdah

+_ 900m on the northern side of Masjid-e-Nabawi ρ. Also known as Abu Dharr Masjid.

Here Nabi ρ prostrated himself in gratitude after being informed by Hadhrat Jibraeel υ that whoever invoked Allaah's blessing upon him, Allaah would bless and whoever greeted him Allaah would greet.

(14) Masjid-e-Ijabah

+_600m away from Masjid-e-Nabawi ρ. Also known as Masjid Bani Muawiyh.

Location and Place of the Masjid Ejabah

Here is where Nabi ρ made 3 Duaas, two were accepted. Concerning the Ummah not to be destroyed by drought and drowning was accepted, but concerning becoming victims of mutual differences was not. [Muslim – 2890]

(15) Masjid-e-Fath /Victory

This is the area/rock on which Nabi ρ stood and prayed during the battle of the trench. Praying for victory, he received Allaah's promise for that and glad tidings of conquest of Makkah located north of Al-Madinah on a mountain called Safa.

(16) The various Masjids of the trench:

Masjid Abu Bakr Siddiqueτ
Masjid Umar Ibn Al Khattaabτ
Masjid Ali Ibn Abi Talibτ
Masjid Faatimahτ
Masjid Salmaan Al Farisiτ

(17) Masjid Sayyid Al Shuhada

Erected on the plains of Uhud of Nabi ρ, where Hadhrat Hamzah τ was martyred.

(18) Masjid-e-Shams

In the Quba area. Being on a higher place. Sun shines on it first.

(19) Masjid Al Shaykhayn / Al Badai

+- 300m south of Masjid-e-Nabawi ρ. Also known as Masjid al Dir (Armour).

Nabi ρ spent the night here on his way to the Battle of Uhud. He performed Salaatul Fajr here, reviewed his army and sent back the Jew force. The chief of the hypocrites, Abdullaah ibn Ubay decided they have to turn back with 300, thus depriving the Muslims of 1/3 of their number.

(20) Masjid Al-Sabq

+_520m from Masjid-e-Nabawi ρ.

This was the finishing line of the horse race that Nabi ρ held between the Sahaabah τ which started at Thaniyyat Al-Wadai. Here also where Nabi ρ looked at the populace after the Eid Salaat.

Location and Place of the Masjid Sabaq

Other Important Places

(21) The mountain of Uhud

On the foothills of the Battle of Uhud took place. Nabi ρ said: "Uhud is a mountain which loves us and which we love, it is on one of the gates of Madinah. The colour of the mountain is reddish.

(22) Graves of the Martyrs of Uhud

On the foothill of Mount Uhud lies therein Hadhrat Hamzah τ and Hadhrat Musayb Ibn Umair τ. This is demarcated and behind them are the other martyrs of Uhud.

(23) Baqi Al Gharqad

Commonly known as Jannatul Baqi. Over 10,000 Sahaabah τ buried therein. Details elsewhere. Area covering 174, 962 sq.m. Surrounded by 4m high wall whose length is 1,724 m.

King Faisal Road
480 M
Baqe'e after 2nd Saudi Extension
Baqe'e after 1st Saudi Extension
Baqe'e before 1st Saudi Extension
King Abdul-Aziz Road
585 M
419 M
240 M
Sayyedna Ali Road
RAMP
ROAD 4A
ROAD 4G
ROAD 4F
ROAD 4X
4E
ROAD 4V
E
N
W
2nd Saudi Extension of theProphet ﷺ's Mosque
① Fatima-Zahra-Hasan bin Ali-Abbas-Ja'afar
② Zainab-Ruqayya-Umm Kulthoom
③ Prophet's wives
④ Aqeel-Abdullah
⑤ Imam Malik-Nafe'e
⑥ Ibrahim (Prophet's son)
⑦ Uthman bin Affan
⑧ Abu Sa'eed Khudri
⑨ Shuhada Harra
⑩ Atika-Safeya
AHMAD

(24) The garden of Salamaan Al Farsi τ

Where Nabi ρ planted with his own hand all but one of the 300 palm shoots that the Jewish owner of Hadhrat Salmaan τ wanted for his freedom.

(25) The soil of Shuayb

Nabi ρ visited Al-Harith ibn Al-Khazraj as they were suffering from fever. He said: "Why have you forgotten Shuayb?" He then took some of the soil saying, "In the name of Allaah, the dust of our soil, with the saliva of one of us, is a cure for our sick, by the permission of our Rabb."

(26) The garden up Al-Baya (The oath of Allegiance)

+_206m from Masjid-e-Nabawi ρ.

Place of Sakifah Bani Saidah. Here Nabi ρ sat, drank and prayed in this area. Later Sahaabah τ deliberated here and then took allegiance to Hadhrat Abu Bakr τ as the first Khalif of Islaam.

Hadhrat Ibn Ishaaq τ has relayed the khutbah (sermon) of Hadhrat Abu Bakr τ on the day of the meeting of **Saqifah Bani Saidah** (after the demise of Rasulullaah ρ), that Abu Bakr τ said: *"It is not lawful for the Muslims to have two leaders. Should this ever occur, then conflict will breakout among them in social and legal matters, and their unity will break, giving way to general discord and strife. This, in turn, will cause the abandonment of the Sunnah and the spread of bid'ah (innovations), due to which, such insurgency and disorder shall arise, for which there will be no remedy."*

Nabi ρ passes away:

Nabi ρ passed away. Sahaabah τ gathered at Bani Thakifa to deliberate who is to be the successor. Most of those gathered where from amongst the Ansaar (Madinites). Hadhrat Abu Bakr τ and Hadhrat Umar τ reached there. Various suggestions and propositions were in the air. An Ameer from the Ansaar, or from the Muhajireen or half a year from the Ansaar and the other half from the Majahireen on rotation basis were proposed.
Hadhrat Umar τ delivered a most historical short sermon which saved the day and stabilised the future course of Islaam.

He said: In Islaam we have four ibaadaats (devotional activities), Salaat, Hajj, Saum and Zakaat. Two of the above are rendered in congregation, Salaat and Hajj. For these two Nabi ρ deputed in his blessed life only one person as his deputy, who is Abu Bakr. the first official Hajj Ameer was Hadhrat Abu Bakr τ, Hadhrat Ali τ was sent later to make certain proclamations and Hadhrat Abu Bakr τ led in the time of Nabi ρ 17/18 Salaat. Thus whom Nabi ρ chose to be head (Imam) in his lifetime, we should choose the same after Nabi ρ's demise. (Majmul Zawayid - vol.2 p.246)

All accepted. No objections were raised. The matter was resolved. Hadhrat Abu Bakr τ was elected Khalif by unanimity. Historically no one can dispute it or chance it. Hafiz ibn Hajr Askalani (R.A) says that there is no better example in Shariat of Qiyas - deduction by analogy than the one presented by Hadhrat Umar τ.

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The Masjid-e-Nabawi ρ

The pulpit:

Made in the 8th yr of Hijrah. Had 3 steps. Nabi ρ used to sit on it and place his feet on the second step.
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When Hadhrat Abu Bakr τ was a Khalif, he used to stand on the second step and place his feet on the lower step.
When Hadhrat Umar τ was Khalif, he used to stand on the lowest step and place his feet on the ground when he sat.
When Hadhrat Uthman τ was Khalif he did so for 6 years and then ascended and sat where Rasulullaah ρ used to sit. When Muawiyah τ performed Hajj, he increased the number of steps and raised it to 9 steps to sitting place.
The Sahaabah τ used to sit on the 7th step which was the 1st step of Nabi ρ's pulpit.
It stood until the fire in 654 (AH) (1256CE).
Replaced then by a pulpit made by Al-Muzaffar, the king of Yemen.
Then replaced many times.
Current one is the gift by Sultan Masood 111, the Ottoman ruler in 998 A.H.

"What lies between my house and my pulpit is a garden from among the gardens of Jannat (Paradise) and my pulpit is over my pool." [Bukhari, Muslim]

The Mihrab:

On Nabi ρ's arrival in Madinah, he prayed for a while facing Baitul Muqaddas – Jerusalem until revelation altered the situation.

Then he prayed facing Ka'abah for 10 days from behind "Pillar of Ayesha τ ", which is located in the centre of Ar Rawadah.

Then he moved forward. There was no hollowed out Mihrab in the time of Nabi ρ nor in the time of the Khulafah-e-Rashideen. The first person to do so was Umar bin Abdul Aziz in 91 AH and known as Nabi ρ's Mihrab.

The location of the Mihrab which is present now dates back to the time of Sultan Quaitbay in the year 888 A.H. If you stand in the Mehrab for Salaat, your place of Sajdah will be where Nabi ρ feet used to be. Nabi ρ place of Sajdah has been intentionally covered by a thick wall of this Mehrab.

Mehrab Osmani

In the southern most wall of Masjid-e-Nabawi ρ. Still in the same place when Hadhrat Uthman τ used to lead the Salaat. In 91H Omar bin Abdul Aziz (A.R) renovated the Masjid and made a Mehrab at this place known as Mehrab Uthmani. At present the Imam leads Salaat from here.

Mehrab Hanafi

This Mehrab is in line with Mehrab Nabawi ρ but on the west side of the Pulpit. Constructed to accommodate Hanafi Imam.

Mehrab Tahajjud

Is on the northern wall of the sacred Chamber. Nabi ρ used to after Salaat-ul-Tahajjud here from time to time. There is a raised small platform built in front of this Mehrab these days. You will find this platform on your left side if you enter Masjid-e-Nabawi ρ from Bab Jibraeel υ. This Mehraab still exists but a book case with copies of the Quraan is fully covering it.

Note: Another bigger platform which was originally built for security personal lies to the right side. This is **not** the Ashabus Sufaa platform.

The Noble Muwajaha:

Area in front of the graves, where visitors stand to greet Nabi ρ and Hadhrat Abu Bakr τ and Hadhrat Umar τ. Standing facing it you will see on the left hand side one big ring and two small rings to the right. Give Salaams to Nabi ρ whilst standing in front of the big ring and then 2 places to the right for Salaams to Hadhrat Abu Bakr τ and then 2 places to the right to give Salaams to Hadhrat Umar τ. The Salaams should be given under the middle frame on which Quraanic Ayaats are written i.e. Hujaraat v.3

Maktabah Al-Masjidan Nabawi

This library has moved facing Bab Umar Al Khattab on the northern side of Masjid-e-Nabawia.

★ Pillars of the Turkish Building, Suffa, Doors, Blessed Hujra and Prayer area of Funerals.

• Points out the Limits of the Mosque during the Prophet's time

Bab Jibraeel (No 40)

Called because, it is here Hadhrat Jibraeel υ stood after the Battle of the trench and exhorted Nabi ρ to march against the Bani Qurayzah Jews who had betrayed him. Also called **Bab Uthmaan τ** for Nabi ρ used to from here go to visit his son-in-law Hadhrat Uthman τ. Also called **Bab-al-Nabi.**

Bab-al-Nisa (No 39)

Called because Nabi ρ once said: "Shall we leave this door for the women?" Hadhrat Abdullaah bin Umar τ on hearing this refrained from using this door until death.

Bab-al-Baqi (No 41)

It is a new door through which funerals proceed to the cemetery.

Bab-al-Salam (No 1)

Opened by Marwan ibn Abdul Malik. Know for some time as Bab Marwan. It leads to the Muwajah and thus called Bab-al-Salam.

Bab-al-Siddiq (No 2)

Opposite the house of Hadhrat Abu Bakr τ and this opening led from the house into Masjid.

Bab-al-Rahman (No 3)

Used to be called Atikar's door. A Bedouin entered from it and complained of drought to Nabi ρ who prayed for rain. Nabi ρ raised his hands and beseeched Allaah aid, and the mercy of Allaah poured down in the form of profuse rain.

Bab Umar Ibn Al Khattab τ

This is now inside the latest extention. It used to be opposite the house of Hadhrat Umar τ.

Layout of the Prophet ﷺ's Mosque after 2nd Saudi extension and it's Doors, Domes, Minarets, Escalators and Ladies Praung area

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Pillars

1) Hannana

On this site there was a palm tree against which Nabi ρ used to lean against during his sermon.
Upon construction of the pulpit, it cried.
Also called **Mushaf** Pillar. When Hajjaj sent copies of the Quraan to many major cities, then the Madinah copy was kept in a box placed right of this column.

2) Perfume pillar

Someone spat on the palm-tree which stood there. Sahaabah τ washed it and perfumed the trunk. (P26 – Tarigh Mudkhi Madinah Munawarah – Ustad Ahmad Yaseen Khairi) Imam Malik (A.R) preferred this spot for Nafl Salaat.

3) Ayesha τ Pillar

Called because she narrated the merits of the pillar. Before called the pillar of the Emigrants for they should sit there after Nabi ρ said: "Were people to know what merit prayer near this pillar meant, they would draw lots for it."

4) Abu Lubaba – Repentance pillar

Nabi ρ used to sit here after Fajr with the poor and Ahle Suffa. The repentance of Abu Lubabah τ was accepted at this spot.

5) Sarir Pillar – Bed Pillar

Where Nabi ρ and Hadhrat Umar τ slept during Itikhaf in Ramadhaan. His bed was made of palm trees.

6) Hars Pillar - Guard

Also called **Pillar of Hadhrat Ali τ**, for he and other Sahaabah τ used to stand guard before Allaah revealed "Allaah will protect you from the people." – Surah Maida -67. Subsequently Hadhrat Ali τ used to stand before it and pray.
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7) Wufood Pillar - Delegate Pillar

Nabi ρ sat here to receive the Arab tribes that came to accept Islaam. This is also where the Bani Tamim raised their voices to call Nabi ρ, resulting in the revelation of Surah Al-Hujurat.

Note: The Bed, Guard and Delegate Pillars used to be a little inside the Sacred Chamber. In 888 AH, half of each Pillar was built outside the wall to make their locations known. See diagram.

8) Grave Square Pillar

Just behind the Delegate Pillar. Cannot be seen from outside.

Map of Sacred Garden, Pulpit, Columns and Mehrabs

9.) King Fahd complex for printing of the Noble Quraan

Complex spread over 250,000 sq.m. Perhaps the largest of its kind in the world. On the Tabuk Road. Up to 2000,138 million copies of Quraan printed, over 40 various translation printed. Has more than 1,800 employees and more than 1000 checkers of publications.

Humble Living High Thinking

Layout of Hujrat (Huts)

The Houses Of The Companions
Around the Prophet ﷺ's Mosque
Haretha
Hasan
Abu Ayyub
Ibrahim
Amer
Habsha Street
Abdullah Bin Umar
Marvan
Miqdad
Rabah
Abu Sufyan
Small House
Big House
Uthman
Ja'far
Abbas
Nofal
Ammar
Abu Sabra
Abu Bakr
Initial Boundary Of Mosque
Uwais
Mute'e
Hakim
Muawiya
Umar
Abdullah
Baqe'e street
1st extension 7AH
2nd extension 17AH
3rd extension 29AH
4th extension 91AH
5th extension 165AH
Abu Bak'r
Raita
Jabala
Khalid
Amr bin Aas
Manas'e street
Atika
Naeem
Hassan
Tamim
Sukaina
Qayysheen street
Butaiha
Qarain
A. Bin Masood
Utba
Mulaika
Makhrama
Umm Habiba
A. Bin Ja'afar
Talha
Zubair
Khaukha Aal Yahya
A. Bin Auf
Abu Talha's Garden
Bir Ha
E
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AHMAD